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Reported for the LIGHT OF TRUTH.]

ADDRESS OF HUDSON TUTTLE.

Delivered at Cassadaga, August 15, 1893.

Since we met here last year what has been gained to the cause which is dear to our hearts? What advance has been made? What purposes executed? What have we, as individto which we look forward to from the quiet retirements of our homes, and anticipate the pleasures of our pilgrimage. Here we meet friends who are dear to us by the golden ties of sympathy and common workers in a great cause. Here we form new acquaintances and find that a bond of fraternal fellowship is strong and enduring. Our half-formed aspirations found the old ideas defended by the most perfect organiza- untruthfulness. There is not a single belief or idea which are intensified, and we mutually gain strength for higher achievements. We find that others are thinking our thoughts, and ideas we claimed our exclusive right abroad in the air, and better expressed. The year has swiftly gone and brought to each one full measure of joys and sorrows. It has borne us all onward toward the end of the mortal pilgrimage.

Like the train on the iron track it has borne us. The passengers have each their own sphere of activity. Some are departing on long journeys, others are going to their homes, some are anticipating joyful reunions with those they love, most sacred treasures, and the sky is as though the sun would man nothing. never shine. But with laughter and tears, care and pleasure, happiness and breaking hearts, the train speeds on, and the

The hand of an infinite purpose has built the track over which the years bear us, and each in his own sphere lives ages of ignorance and scheming selfishness, at the touch of and Spiritualism is the source of all, into which sooner or the life he best can, with reliance on the power which impels thought, the great battle has been waged by the noble thinkall humanity onward. From year to year we stop for a brief ers of the world, and mankind after its martyrdom for ages rest at this station. We have time and opportunity to make to the friends of fanaticsm and ghouls of religion, here set comparison and ask ourselves if we are advancing in the up a triumphal column on which is engraved: right direction, and what has been the gain.

It strikes me that the growth of this beautiful place is a houest, unselfish labor. Every change has been made by the loving thought of some co worker. Every flower is a souvenir of some gentle hand that planted it, not for selfish ends, but to give pleasure to others. Every cottage has been centuries of heredity is in our blood, and we are not free. built because some one desired to dwell in the warmin of this atmosphere.

The waters of these lakes, by their crystal purity symbol the purity of Spiritualism, and the pure air from the hills is an inspiration. We come here for friendship and the pleasures which flow from sympathetic souls, but more because we find here a fountain of spiritual truth. The old springs at were journals by that title and societies adopted the name. which our fathers drank have become dry, or their waters Taere were even churches. The First Christian Spiritualist have a bitter taste. Our thirst is satisfied only by the waters | Church sounded well, and by its name threw a sop to the which flow down in cascades from the spiritual spheres. We may believe that Moses smote the rock from which sweet outgrown this crass stage and the Spiritualist is not anxious waters flowed for his nation, but we are not satisfied with that to be known by the distinctive title of Christian. The two water put up by the Israelites in the mouldy Bible-bottle and doled out to us in the pint-cups of creeds and doctrines. When we think of it, what wonders this Spiritualism has done for

Church member, reared from early childhood in fear and god- name should be adopted. In fact there is not a doctrine in liness. You reasoned and accused yourself as a sinner for its awful scheme of salvation, from the creation to man's enasoning. Then came doubts which you referred to the devil. Christ was tempted and you were tempted, you strove to live ate. Its holy book, the new philosophy regards as no better a Christian life, and were wretched at your short-comings. than other books, and written in the same way. Its savior was The great mystery of life confronted you. The millions of taken as only one of multitudes of good men who have sufhuman souls bound for the flames of hell; the failure of the fered and died for what they regarded as truth. After displan of salvation, and its contradiction to reason and knowl- carding every one of these doctrines, and affirming that even edge. You felt your belief to be false and your life that of the highest rule taught by Christ, the golden rule, was hypocricy, and yet saw no escape, saw nothing better to take taught centuries before his time, and that he gave no higher its place. You lost friends : a lovely child perhaps was claimed example of morality than the sages who preceeded him, it by the resper, and you were called to repeat with the was an amazing impertinance to claim the name of Christian preacher that God claimed it from you. You rebelled at this There are Spiritualists who still cling to the idea that they injustice. The oblivion of death shut down over you with will, by this kind of by play, attract the Churches, and make impenetrable pall. There was not a star of hope. The sacred their belief respectable! They always meet a Church-mem-Book in which you relied gave you no assurance. The dead ber with an apology. They will blow Gabriel's horn on the came not to dry your tears or pour one drop of balm on your house top if the least seven by nine preacher alludes in his broken heart The minister gave no cheer. His words were sermon to Spiritualism without a slur. They will contribute solemn warning of the tomb, and the hymns that were sung more to his salary than they ever have paid their own speakwere like the wails of a lost soul.

version of the departed. A child dying in sin was hoplessly find that the pulpit is the poorest school from which to gradlost. I was last year told a story on these grounds, of a Christian mother, who lost a little child, and so inwrought had this maddog, remains in the blood, and is constantly appearing. belief become, that unless converted that child was lost, that The new ideas take the form of the old methods of thought, the loss of that child by death was as nothing compared with and there is sping of the ways of the Church and the diguity the fear of its awful fate! What a damning doctrine! At of the gospel minister who believes himself God commis which every fibre of the mother's heart rebelled, and yet by sioned for the salvation business. the superstition of training could not escape.

In this valley of despair you heard of the return of angels. Was it true? It was too good to be true. You doubted, you Theosophy has a respectable following. Why a Spiritual approached it with fear and trembling. You were prejudiced ist finds in these terms anything more agreeable than Spir against witchcraft, and the preachers reiterated to you that it was of the devil. The rap came. It gave you the name of your sainted mother or the darling child. They identified is not metaphysics at all, and Christian Science, by being themselves, and once the trembling cable which sounded the abyss between the spirit world and this came the messages of affection, assuring you that they still lived and loved you!

From the black clouds which wrapped you around the sun broke forth in glory such as mortal never before had seen, and life become as a sweet poem set to music. Or perhaps you were a skeptic, and had reasoned yourself out of all creeds and spiritual beliefs and regarded them as the vagaries | truly scientific ideas of spirit which conform to the doctrines of of uncultured minds. You had said that little was known, evolution and makes law supreme, it has substituted the old but that little must be proved before it was of value to you. Matter you could sense, but spirit was an intangible dreamthe pride of your philosophy sustained you, even at the couch of death, but, oh, what a hopeless, aching void was in your heart when you saw life's taper burn low and go out, and you had not even the hope of continuance to lighten your grief! The shrine of your affection had been broken and its ashes only remained. Then you listened to the rap, and your doubts vanished. The dead lived! The shrine was restored. For out of the darkness came the murmur of angel voices, and your skepticism was overcome by absolute demontration. Life became like a dream of heaven, and you seemed to stand in the presence of the angel hosts.

tion of demonstrative manifestations. For a time all satisfy-

Such perfect rest and satisfaction you never knew as a Churchman or skeptic. You were like prisoners long confined in dungeon walls, released to the light of day, and enabled to enjoy the grandeur and beauty of the world. The old beliefs have been left behind. How glad we are that we uals, accomplished? This is our Mecca, this, the holy shrine have escaped! And when we ask ourselves in wonder at the show us how supremely mistaken our succestors were. almost unrealizable change that has been wrought in the public mind, by what power has it been accomplished. Even its enemies admit that Spiritualism has been the most important factor. In little more than a generation it has revolutionized the very methods of thought and belief. When it came, it tions, and to doubt was infamy, the loss of honor, of place and of friends. It has made the name of skeptic a term of honor, and only preachers whose foreheads bear the brand of heresy myth, and the Brothers of Thibet, and ub quitous Mahatmas speak to other than empty churches. When it came, men believed in a hell of wrath, in a devil, and a merciless God. They believed in the rule of miracle, and the creation of the world could gain nothing and by imitation lose everything. in six days by a personal God. Now the fires of hell expire on the horizon, the devil disappears from view. On the barren coast mankind have traversed during the nightmare of the able in proportion to its utter incomprehensibility and a little ology, still stalk a few sad ghosts, bewailing the good old sense. others are pressed down with heavy grief for losses of the times of theological rule when the priest was everything and

Hell and the devil being the cornerstone of the Church fabric, when these are gone the whole structure totters to its offers the only feasible theory of the universe, and rises into distance is swallowed up by the tireless speed which leaves fall. If there is no hell there is nothing to save sinners from. the heavens of the purest system of morality. Theosophy is towns and cities, forest and plain obscure in the fading dis- If no devil, then Adam and Eve could not have fallen by his only a broken fragment cut off from the carving of its col temptation. If not fallen, man needs no redeemer. Like a umns. Metaphysics a lesser chip cut off by the workman. cobble house falls the gigantic castle, the accretion of All the fads and isms which have arisen are fragmentary

On this coast, in a great battle waged against spiritual knowledge, perished the belief in eternal damnation, a hell of stands as the antagonist of Materialism, and the embodiment symbol of the growth of Spiritualism. It has been made by fire, an omnipotent devil, priestly rule, and man became his own redeemer!

mas and speculations of ignorant selfishness, but the taint of There is the longing for the flesh-pots of Egypt. It is diffino one to share the burden, and the attempt has been made to shield the belief with a name. At first there was a strong following after the name of Christian Spiritualist. There erebus of public opinion. I am glad to record that we have names did not go well together, it was like saying hot ice or cold fire. The truths of Christianity were accepted by Spiritualists, as they accepted those of Mohammedanism, Buddhism, and of the sages and thinkers of all races and ages, You, my friend, were a Church-member. An honest but there was nothing distinctive about Christianity that its trance into paradise or hell, that Spiritualism does not repudi ers. Should such a preacher come out in favor of the cause Especially was this true if there was doubt as to the con- they will shout themselves hoarse with applause, until they uate into Spiritualism. The virus of theology, like that of a

Since that early day other names have been suggested Metaphysics and Christian Science have had their share, and ualism is one of the mysteries of human nature.

Metaphysics-of this kind-is best described by saying it neither Christian nor science. Wherever it has a gleam of truth it has robbed Spiritualism of it.

Theosophy makes the most audacious claims to superiority and has a phraseology which sounds exceedingly learned, but really is the loose-fitting garb of nothingness. It has many truths, but these have been taken from Spiritualism. What it has not thus taken, is worthless rubbish. Instead of the doctrine of re-incarnation, and its votaries are always in a daze to understand who they have been. The curious side of this is that of all the re-incarnationists I have conversed with not one was a common person in the previous state. They were very distinguished. I am acquainted with six Napolean Bonaparts and five Josephines. I have seen nearly a dozen Virgin Marys, who had rared big families of ordinary childreu. George Washingtons are common, and even Jesus Christs beg for recognition. If re-incarnation is for progress, it has proven sad failures in these cases, where these second appearances is imbecility compared with the first.

If I believed this doctrine I should always be in mortal fear that my wife was my departed grandfather. In case of a Thus from diverse paths has the hosts of Spiritualism second husband, what assurance has he that his child may been collected, drawn together by the attraction and satisfac- not be that husband returned for his board and lodging?

If spirits re-incarnate what assurance have we that we have a single departed friend in the spirit life? Not in the spheres are we to look for them? Our dear child perhaps is a wandering gutter-suipe, our sainted mother an Irish section hand, and our father a washer-woman.

Ob, Theosophy, thou art a ghost of vagaries dead two housand years, come up to gibber in the face of science and

Ideas very old, venerable with the gray moss of antiquity, claim our attention just because they are old. Let me tell you, paradoxical as it may seem, the older an idea, or belief, the greater the presumption that it is false. The older it is the more ignorant the age of its appearance, and hence its was received by the ancients, but now must be modified and a greater part are obsolete. The wonderful lore of India is a are in reality an ignorant monastic society with which the western mind has nothing in common, and from whom it

When a Spiritualist becomes a Theosophist, he yields his sense and gets a good deal of sophy which he regards valu-

What is the matter with the name of Spiritualism!

That is distinctive. It carries the force of a mighty sys em of philosophy and the entire field of science with it. It later they melt and disappear.

Spiritualism gives us a science and philosophy of life here and hereafter, it banishes the fear of death, draws aside the eil between the world of spirits and the world of men, aud allows us to stand face to face with the departed ones. It of the highest and purest morality. Where is there another word which expresses a thousandth part of the many sided, Have we wholly escaped? Aye, verily from the crude dog- diversed, yet unitized meaning of this? Ashamed of the ome and wishing to hide behind "occultism, faith-cure, Chrisian Science, metaphysics, or Theosophy." Every religionist of whatever creed or belief, endorses Spiritualism. It is cult to stand alone. It is distasteful to bear sneer for a belief. the base of all our hopes and of immortal life. We might as It requires constant effort to rely solely on oneself, and have well say that because the sun shines on slimy pools, oozy marshes, and malarial everglades it should resent its name. white ma rave, while they expand the bloom of the flowers which fill the air with fragrance, hasten the decay of the festing carcass, or fume in the reeking cesspool. If we believe there is a life after death of the physical body; that the spirit memains unchanged in being, change only in conditions; that may hold intercourse with those in this life, we are Spiritualists.

If we believe that this view of nature carries with it the ighest, purest, and most practical system of morals; that it is the basis of true religion, expressed in the loftest phrases d self-forgetfulness in helping others in noble living from tie cradle to the grave, we are Spiritualists. If we refer the feeting changes, we call creation, from the expanding bud to tie revolving sun, to force, which thus being made cog ziant of matter carries with it as a corrolary that it is intellignt, living, wise, and planning for a purpose, and persuing a well-defined course to an end pre-determined, so pre-deterrined that even man with his finite mind often can calculate what it must be, this power, which is only another name for sirit in its infinite expression, then we are Spiritualists.

When I glance over this yast province that underlies the hown, the seen, the heard, the felt, which sustains all, which i:the active moving force of all; when I study its expression it the countless suns which wheel and dance in the bavens to divine harmony, holding each other in the embace of magnetic energy across gulfs of space incomprehusible; when I turn to the protoplamic atoms of life's begining and trace with what precision though changing fems of plastic being to man who was born into this world ad his faculties evolved in similitude to the infinite expres son of spirit in the universe; when I look into the future of coling ages and am conscious of the unceasing develpent, onward, upward with wider, wider horizons until from the heights of knowledge and moral grandeur, the widening ccle embraces far more than our present conceptions of the A, there is no word as perfect and all-expressive in its applicdon to all these varying yet harmoniously blending aspits, forming a system of philosophy and science of nature aspiritualism. Can there be one of more glorious interptation? Can there be one which places opposing systems atreater disadvantage? There can be but one other, Matealism. We must be either Materialists or Spiritualists.

We accept it as the title of our faith. It is the tree of life, lil the fable ash of mother myth, which strikes its roots into th foundation of the material world and stretches its branches in the heavens. What to me is it that weary tramps seek alter under its shade, or now and then a scavenger bird alhts in its branches? The nations of the earth from generion to generation have been encamped around its giant trik and the darkest hours that have even tried the souls of mu have been gladdened by the assurance it gave.

et us not give the great world-tree another name because a fevagabonds have storen its fruit, or come to us with sodom ages under its name. They have their brief day, but Spiritusm is without day or year or limit of duration. We have norganized, for it was seen by the great powers of the mement that the leaven must work through the whole wid mass of humanity. Now the seething is subsiding and thimes demand new lines of action. We stand as individua confronting the most numerous and best organized army thworld ever saw.

1 this country alone the Catholics number ten million soi. The churches, or companies, are under captains or prits, the land is mapped into provinces commanded by bisps or generals of divisions. These are united under archbisps or major generals, and these under the control of an autrat, Satolli, to every intent a Pope, an American Pope; whe word is law. There are seven hundred thousand fightingen drilled to obey the word of command.

nis is the central phalanx, and on either side are drawn upe Protestant battalions, with the weapons of guerrilla

wartare. If you go to the great Fair you will there have an object lesson of what organization can do against individual effort. The Catholic Church, as a Church, occupy forty thousand feet of space in the very heart of the Exhibition. The Protestant Churches have four thousand feet, and the Spiritualists-well, if you will attend the Psychical Congress you will see Spiritualism tied as a bob to the tail of that kite! Organize! Let us organize before the march of events compel us to do so, let us organize before in the weakness of our individuality and distrustful fear we are stricken down.

Organize! How shall we? By creating a great central association? that may be well in the end, but there is much to do to make that successful. A national organization must be of local societies and not of individuals. I pray you when you go from the baptism of this camp, do not be content with your individual gain, but determined to start the ball in your own localities. Get a few together and create your own entertainment by reading, music and circles. As you grow strong have occasional public lectures, but do not depend on outside sources for your intellectual food--Spiritualism is from within and not from without. Its success is not with the crowd, but individual education. Take your children. Oh, Spiritualists, what are you doing for your children? I fear many of you who are drinking in this divine philosophy are content to let your children drink at the poisoned fountains of the Sunday-school, where they are taught that their Infidel parents are bound for hell! You have escaped from bondage, see to it that they are not mentally enslaved.

Bring your children into your associations. Create a place which shall be attractive to them, and of all methods of dong this the lyceum, of which you have an example on these grounds, is the best. You ask what has Spiritualism accomplished? Let me remind you that the age of Spiritualism is commensurate with the most wonderful achievements of the human mind. Since its dawn the steamship has been perfected, and became so perfect that it traverses the stormy ocean an almost indisputable thing of life. The magnificent system of railroads connect all the important places of the world. The Wizzard Elison in his trances has entered the secret courts of electricity and holding its hitherto untamed voltage in his hand, as Jupiter held the thunderbolt, tamed its terrific energies and harnessed it as a hack to speed the cars, and sent it along the wires which span oceans and continents ike great nerves bearing the thoughts of mankind.

The Czar of Russia, on receiving a message from his father through the medium Hume, to liberate the serfs of that vast empire, issued the ukase that gave fredom to twenty million souls. In our own fratricidal war was one called to command and well with spiritual gifts, wise with the wisdom of spirits. The great and good Abraham Lincoln, not only highly mediumistic but ever attentive to spirit instruction. By that instruction he went to the front and saved the army, which stood like a living wall of flesh a id blood between the national life and the rebel hosts. By that instruction he issued the Pacclamation of Emancipation, which smote the rebel ser-pent to its death and gave freedom to suffering slaves.

Contemplating all these results, which has come since Spiritualism's advent, national prosperity and mental freedom; its loosening of old bonds, the glad reaching to light and expression of moral purposes; the growth in charities and care for the oppressed. Can we refer this great flood to any other source than Spiritualism?

Can we think otherwise than that the human mind has reached a point of progress where it has become highly impressible, the spirit world has taken advantage to make this an epoch in the world's history? At present the ship of State is sailing over a stormy sea, and the clouds conceal the guiding stars. It seems that there is no one capable of hold-

ing the helm steadily with a certain hand.

We often feel that we are drifting on rock and reef, and none are able to save. We have seen one ship on stormier seas, and sail to fairest shores. After all our selfishness we, as a nation, stand for justice and the right.

Long suffering we smote the chains from the slave, as we shall strike down the hoary wrong which enslaved one half the race and make woman equal before the law with man.

We shall right the dreadful antagonism between labor and capital, not by the red hand of fratricidal war, but by the ways of eternal justice, giving to each his own. We shall strike down bigotry and superstition, and

give free thought, free speech, free action under just laws to Oh, America! the time hastens when you will be truly the land of the free, when man and woman, side by side, will achieve the highest civilization; when every one shall receive the product of his labor; the gaunt shadow of want be un-

known, and honesty and moral worth regarded as the only

title to nobility.

The splendor of this flag shall yet float over a nation ruled by the spirit of love, and not selfishness. When its red bars have faded into one white field of purity, and its blue is as szure as the depths in which the stars revolve, it shall float over a confederation of the great nations of the earth, who will have cast aside the engines of war, and sought peace and the joy of happiness and content. And these flags of earth's great nationalities symbolize that glorious age when we can proudly say, I am a citizen of the great repub-

Catalpa Park Camp-Meeting:

Our camp meeting commenced on last Saturday with very fair prospects of a grand good time. Among the speakers present are Lyman C. Howe, Mrs. Anna L. Robinson, Prof. Madison Allen, Mrs. M. Theresa Allen, Mrs. Jennie B. H. ackson, and Willard J. Hull will be here on the 27th of Aug. Our mediums present are Dr. Henry Slate, independent slatewriter and one of the best abused mediums in the field; W. W. Aber, materializing medium, is giving great satisfection, I. C. Cravens, spirit photographer, is doing wonders in that line of phenomena

The ladies' anxiliary had an annual election of officers today, with the election of Mrs. May R. Rogers, of Pittsburg, Kansas, president; Mrs. M. Theresa Allen, first Vice president; Mrs. W. S. Pettita of Creston, Iowa, 2nd Vice-president; Mrs. Louis McCuffin, secretary; Mrs. Amelia Andrews, assistant secretary; Mrs. Charity Belk, treasurer.

That grand noble worker, Lyman C. Howe, needs no mention. His services are too well known to the Spiritualists of the world to add one laurel to his noble brow. so sorry to notice his worked down condition. May the people remember him in a substantial way, and the angels

Mrs. Annie L. Robinson has already won the love and respect of the campers, though she has been here but two Mrs. M. Theresa Allen has done a work in the way of

organizing societies, both in Missouri and Kansas, that is bringing in a rich harvest. The State organization of Missouri meets in this Park, August 231. It is expected to divide the State into subdistricts

and employ permanent lecturers and sustain them. The music, under the directorship of Mrs. W. S. Pettit, is an object of praise and admiration of all. She is assisted by Prof. J. Madison Allen, Mrs. M. Theresa Allen, Hon. J. M. Dye,

Miss Minnie Mayer, with Mrs. Lena Todd at the piano.

lic of the world.

# OUR CONTRIBUTORS.

Address to the Spiritualists of the World. By the Committee of the Parent Fou Memorial Association, of Brook

For the purpose of attracting and concentrating the attention of those who believe in a future spiritual life, of interesting those who are investigating the psychic discoveries of the age, of organizing a league or guild and federalizing the Spiritualists of Europe and America; of establishing a platform upon which all who believe in spirit-return can stand, and especially for the erection of a grand temple to mark the epoch and the practical union of the two worlds, the physical and the spiritual, and to commemorate the lives and services of the founders of modern Spiritualism, the undersigned, with kindly and earnest intentions, and in the interest of humanity, have assumed to place the following address before the Spiritualists of Europe and America and the islands of

the seas. Among the important aspirations of the human soul, the sentiment of hope is pre-eminent; the desire to continue to live is universal; the dread of annihilation in human and animal life is everywhere apparent; even the vegetable king dom perpetuates itself. This principle, in animate matter, is a part of the intelligent energy, pervading all visible and invisible substances—the God force, so to speak, behind all phenomena.

In the memorable civilizations that have appeared on this planet there has been an unceasing demand for absolute and indisputable proof of the immortality of the soul; or at least for positive evidence of the survival of the spiritual selfhood after the death of the earthly body.

Notwithstanding the fact that portions of the human race have worshipped a plurality of Gods, feared a personal devil and have been satisfied with the theories, dogmas, and traditions handed down to us by former generations, and that another portion of the human race—the lower, so called semicivilized and barbarous-have rested on a belief or faith, founded upon superstitious stories, legends, visions, dreams, omens, etc., still, common sense, philosophy and science have cried aloud for absolute evidence-tangible proof of the continuity of the human spirit.

Prophets, seers, sages and philosophers have predicted that the evidence of immortality would, in time, be forthcoming; that the demand would surely be supplied. At last it is here! Proof positive that we do survive has been received. The evidence is clear and convincing. Living witnesses are ready to give their evidence of its truth. The intelligent people of all countries are beginning to admit the possibility of spirit-return; the thoughtless and ignorant have moderated their violence since the light has come; the pulpit has withdrawn its opposition; the press has ceased its ridicule and ribaldry; reasoners, thinkers and those who are untrammeled by sectarian ecclesiastical and so-called religious forms and dogmas are seriously considering the forces of invisible matter, and are adopting spiritualistic views con cerning the same. There is a growing desire on the part of intelligent people to study the psychic effects on the spiritual upon the physical, or unseen upon the seen.

It is admitted, by a large number of persons, that the spiritual must exist before the physical; that all visible forms are the result of invisible or spiritual forces; that air, electric fluid, aura, ether, and all the gasses known to exist, although invisible, are now admitted to be material, as much so as a column of steel. Indeed, we may say that the perfume of the rose is just as material as the rose itself. The divisibility and attenuation of matter is now more than over before withming

Everything that is, is substance; a spirit, we repeat, is a material thing as much so as the planets that revolve in unlimited space.

We can not avoid the conclusion that matter always was of a time when it will not be. Its indestructibility, therefore, must be conceded, and further, that all physically visibly

The plain truth is, that invisible matter is superior to, and

The energy and effort of nature by and through unchangeable law is to make forms appear to our physical eyes and to ual world might have remained unopened for years. cause them to disappear-to materialize and dematerialize eral and mortal.

The facts of nearly half a century have arrested the public mind. They can not be dispelled, because they are true.

communication intelligently established by means of the alphabet. The mediums of communication chosen by this occurred in the presence of these remarkable mediums. The sounds continued for forty five years, until the of life in the forty fifth year of the modern spiritual era.

Had it not been for our form of government, which protects the life and liberty of the humblest citizen and guarantees free speech, free press, free schools, and the pursuit of happiness to all, the Fox sisters would certainly have become martyrs-victims of ignorant fanaties, or objects of the brutality of mobs. "

In less than twenty years after the appearance of the Fox sisters, mediums in great numbers appeared in almost every ication against their will.

The phenomena appeared in families who never dreamed bodies were transported through the air without visible contact; persons were inspired to speak eloquently in different of a high order were empowered to heal maladies which were pronounced incurable by simply coming in rapport with the maladies cured and, strange as it may appear, healing powers | rest and harmony of the spirit world. seem to have been given to some of these spiritual physicians which have enabled them to effect permanent cures of disease of hundreds of miles from patients. The weak and weary have been made strong, and the insane restored. Clairvoy- medium would have the right to be present. ance and clairaudience have proved to be the s'xth and

seventh senses of the human mind. The proof of these spiritual and psychic phenomena is as impossible; the testimony is incontrovertible, unimpeachable, conclusive

The rappings at Hidesville were the harbingers of hone the revelators of joy; the telegrams of immortal life! That village of Hydeville may prove to be the Narareth of our age, and this island by the sea the Mecca of modern times. When the truth of spirit-return was acknowledged; the and a hope to every nation, kindred, and tongue! Agnostic paused to consider; the ordinary Materialist was astounded that anything should exist that he could not see; the doubter was silent; the weary and disconsolate became hopeful.

Various phases of the phenomena continued to be developed; slates, tables, walls and other surfaces were written upon; pictures were drawn and even colored; photographs were produced without visible sitters, and the faces and forms of friends and relatives who had "passed over" long ago were reproduced; ordinary telegraphic instruments gave forth messages without wires or human contact; signatures were reproduced by this spiritual power which were recognized as the hand writing of those who had passed over years ago; human voices were produced; books, pamphlets, and essays were written without volition by the hands of mediums, which were far beyond their mental capacity to produce speeches and lectures were spoken, without preparation, by persons claimed to be inspired. At last hands, faces, and were materialized and recognized by friends as reproductions of bodies as they appeared in earth life here. Good likenesses, in full form, of men and women and children have died, and the room in which she spent her last moments phenomena have been repeated on thousands of occasions in presence of large audiences. The forms have materialized and dematerialized in plain view. As the evidence of those of the truth.

Loving hearts listened for the rustling wings, and they "from that bourne" have returned.

testify; it has established ineffaceable testimony of the truth and was mustered into the United States service. of spirit return; it has transformed the "king of terrors" into I can testify to the truth of every word of this. It seems of this earth that nothing else has ever done: it has removed regiment, Illinois cavalry. absolute truth that there is no death but that of the body.

The history of modern spiritual manifestations would not degree? be complete without the story of the Fox mediums. The burthen; their trials and troubles at times were almost un- immortality. bearable; libeled, slandered, abused, and harassed on all the attention of students of the laws and principles of nature. treme. They were selected by invisible intelligence against the radiance of eternal glory. their will and wishes. In vain they tried to throw off the responsibilities of their mediumship; but their spirit guides would not consent. At last, after many futile efforts to evade the responsibility, they consented, and for more than a third It is not possible to imagine a time when it was not, or think of a century they battled for the truth and the cause. Their heroism was sublime, their courage a revelation, their facts (To the Editor of the LIGHT OF TRUTH) incontestable! Up to the latest hour of their existence here

The Fox sisters were, beyond doubt, chosen on account of The spiritual, therefore, is the real; physical forms are ur. their organizations. They were selected by the spirit world about but him and me. real; the spiritual, as connected with humanity, is continuous to give the first demonstrations to prove to us that our relastill lived, and were making themselves known.

Brooklyn, State of New York, on the 231 day of April, Chris where he was. It was in the small and obscure village of Hydesville, tian era 1893, Spiritual era 45, for the purpose of erecting State of New York, that the first messages from the spiritual memorial temple, to especially mark the beginning of the world were received by rapping or knocking sounds and modern era, and to perpetuate the names, memories, proofs and witnesses of its founders.

To carry to a successful termination an enterprise of sucl mysterious intelligence at that time, were three sisters of the magnitude and importance, funds, friends, time, labor, and Fox family, one young woman and two young girls. Nearly materials will be required. Every spiritual society, associal every phase of the phenomena, except materialization, have tion, league, and guild will be appealed to, and, as far as pos less take an interest in the project.

With this address will be sent a constitution, by-laws, an parent Memorial Association considers it a duty we owe t had been dead a long time. our cause, to the age in which we live, to posterity, and t ourselves, to erect an appropriate building or monument in may be placed the bodies of the Fcx sisters, inclosed i granite sarcophagi; also bronze tablets containing the name part of Europe and America. New phases of the phenomena of the early reformers in the spiritual cause and a recor were developed; sensitives were chosen from every rank of book of parchment, in which will be written the names of as he was happy in the spirit land. society; many were forced to become mediums of commun- life members and those who bequeath legacies or annuitie to the temple.

The Temple is to be of such character, size, design, an that such things were possible. After the raps had been architectural superiority as will attract the attention of the acknowledged by honest investigators, scientists, thinkers civilized world. It will be worthy of the cause we advocate and philosophers; mediums became more frequent; immense the truths, laws and philosophy we teach. The erection masses of matter were intelligently moved; even human such a Temple at this time by those who were contemporachildren wrote in various languages; mediums were inspired It would be a contribution to the proofs of immortality, she recognized her dead husband and went into hysterics. to improvise long poems and repeat them orally; many medi- more value to mankind than all the evidence heretofore pi temple on each returning anniversary; disembodied spiri would return in thousands, materialize and mingle wi patient; unnatural appetites have been removed, mental those, in the body, to tell them of the beauties, the pear

> In the grand hall of this temple there could be a jubil March 31st of each year of embodied and disembodied spiri

Such a convocation would be a glorious opening of t twentieth century of the Christian era. It would be a uni this is done some crank will look for wires, etc. unimagined by the poets, undreamed of by the philosophe

perfect as human evidence can make it; successful cental is unprophesied by the immortals themselves. But it is possi-

Such a Temple would endure for ages. It would stand as an object of admiration until old time himself grew weary waiting for its decay! It would continue as a pharos, to light

M. McDonald, president,
M. A. GRIDLEY, secretary.

# SPIRIT MATERIALIZATION.

To the Editor of the LIGHT OF TRUIN

It has been my great pleasure to be present at two seauces Byrne, corner of Fourth and Taylor Streets, Fort Worth, Tex., in this great work of proving to the world the soul's immortality beyond the shadow of a doubt.

After witnessing these spirit manifestations and listening attentively to all they said in their materialized form it seems to me utterly impossible for an intelligent person to pronounce the information obtained untrue in any way what ever. My little daughter Florence materialized and came out within two feet of me, and asked in distinct whispers for her lumbs of spirits were made to appear, and, finally, full forms papa. Mrs. Byrne said, "darling, tell us who your papa is," and her answer was that Mr. Moore who sat beside the speaker. Then to convince me she told me where we lived when she appeared, whose bodies had lain in the grave for years. These also stated that she was in the front parlor, and that only passed away. She asked why we blew out the light when we wonderful phenomena accumulated, millions were convinced always left the light burning before; and this question seems of wonderful import to me.

Another spirit appeared and whispered very distinctly the orders for tacking. were heard; old memories were revived; the loved that his name was Webster. I said to him that there are and lost had returned; the horrors of eternal many of that name, so please state the given name. Then in punishment were dispelled; fear and dispair vanished a strong whisper said his name was Byron Webster. Then I before the veritable facts. The manifestation of invisible remembered that we had been months together in the same intelligence was constantly being demonstrated; individuality company and regiment of cavalry. He then told of an inciwas proved, identity revealed, forgotten occurrences recalled. dent of accidentally shooting the captain's horse in the foot. The resurrection and materialization of the sublime Nazarene Also related an occasion of taking our wives on a boat ex was believed to be probable, and the aphorism of the greatest cursion before we were married, and stated the fact that I of poets, so long accepted, has been nullified. The travelers was the one who first gave him an introduction to his widowed wife, all of which is truthfully related. This same The present spiritual era has accomplished more than has spirit first thanked me for assisting his wife only three or been achieved in a decade of centuries of the world's progress four months ago to enable her to prove that he was a United heretofore. It has produced "a cloud of witnesses" ready to States soldier in company I, 12th regiment, Illinois cavalry,

the messenger of immortality; it has closed the gates of as fresh in mind as if it occurred but yesterday, and the gress; it has given scope and confidence to the inhabitants Mr. Webster said about his being in company I, 12th

the spectres of doubt, destroyed the dungeous of fear and Can all this faithful revelation lead any careful investiestablished in the minds of the hopeful and the faithful the gator for truth to believe that this evidence is all untrue when you positively know it is the truth, and to an intensified

The spiritual truths teach me of the immortality of the better part of their earthly life was devoted to spreading and soul; in fact it is the very essence of the truth. Surely these defending the newly found truths. They were plain country things establish the fact that there is a home for our dear girls, and in their youthful days, before they encountered the departed friends, and that our kindness to the dear ones they roughness of ignorance and prejudice, they were faithful leave behind is tenderly appreciated by those who have gone patient, and gentle. Their sojourn in this world was a heavy before. The soul is crowned in the richest of gifts-that of

It will be said of those who do their full duty up to the sides by the cruel and the ignorest, their tacture because of the sun's setting: "Come up higher," and will be covered with

I regard the seances beyond anything I ever saw, and feel that many thanks are due to the Rev. W. W. Aber, as well as to the very great assistance rendered by Mrs. Margarite A NEW BEGINNER. Byrne. Very respectfully,

# ANOTHER ACCOUNT.

As I have noticed so much in the papers in regard to forms come from invisible spiritual material and are the the raps continued in their presence. Now that they have Spiritualism and the materialization of forms representing result of an invisible intelligent energy. In disappearing "departed" this life and passed into the spiritual world, let departed ones, allow me to relate my experience at two of from the physical eyes, all forms return to the invisible from us remember the better parts of their lives, forget their these seances. We all went to one given at the residence of frailties and wreath their misfortunes and faults with the Mrs. Byrne, corner of Taylor and Fourth Streets, Fort flowers of charity and forgiveness. Had it not been for them Worth, Texas, by W. W. Aber, and there appeared to me in is more potent than the forms of physically visible matter, ignorance would have crucified the truth, prejudice would have spirit form my old fireman, who had been my constant comdestroyed the manifestations, and the windows of the spirit panion on an engine for four years, but since deceased, made himself known to me. I at once recognized him, and we conversed together on things no one knew anything

An old conductor came also to me, and we spoke together and immortal as an organized entity; physical forms ephem- tives, friends, and neighbors, whom we believed to be dead He told me I was safe and there was a place over there for me, as my bad deeds were so few and good so numerous that The Fox Memorial Association was formed in the city of the good over-balanced the bad, and I would surely come

My friend, John Watts, also saw and recognized his father, and talked to him. He also talked to his brothers; also a Mexican appeared to him whom he had handcuffed and taken to jail while he was deputy sheriff, and who had since died. The Mexican held out his hands and the marks of the manacles were plainly visible.

A drummer by the name of Moore came a great distance to see this medium, and a man appeared to him and asked sible, every medium will be requested to give seances for th him if he did not recognize his old soldier companion, menbenefit of the memorial temple. Investigators, psychologiste tioning at the time an occurrence. Moore asked him to last of this wonderful trio passed to the spiritual side mesmerists, sensitives, and students of the occult will doubt describe something so he would know him. The spirit then asked Moore if he could recall the way he (the spirit) shot the colonel's horse one day by accident. Moore remembered. printed forms for the formation of auxiliary societies. This and then he recognized in the spirit his old companion who

Robert Dilworth, of Clarendon, saw his two friends, Bob Bell and Jim Green, who in a shooting affray had killed each other. He had quite a long conversation with both of them, indestructible material, in which there shall be a crypt when one at a time. He also recognized a friend by the name of Joe Mays, who came in spirit plainly visible, and talked to murdered him in cold blood, but that he forgave him freely,

I have also seen an old fireman who used to be on the N. O. P. R. R, and was killed by his engine running off an open switch, killing him and his engineer. The fireman was named George Woodward, and he came out to me and told me he was happy and contented, as was also his engineer, Charles Brownell. He also told me I was all right if I kept on just as I was doing.

My mother came to me; I could hardly recognize her, but as she did not stay out long or talk much I could not test it. cous with the great mediums of our generation-with ti She said she would come again. And one evening at a seance at Fox sisters and the phenomena that occurred in their pr my home a strange lady was in the circle, and a form came tongues, of which, when normal, they knew nothing; little sence-would be, in itself, a grand and proper thing to d and asked for her. She went up, but at first did not recognize it, and it went back and came again more distinct, and

At another seance at Mrs. Byrne's home, another lady ums were impressed to touch and heal the sick; sensitives duced. Future generations would congregate around the recognized her husband and went into a dead faint, came to and wanted to see more. But as all left their seats to attend to the lady the circle was thus broken and the seance came to an end. Some pronounce W. W. Aber a fraud, but for my part I think it is some who can not or will not be convinced, even if you were, at these seances, to put a silver dollar in their hands and tell them that it was a dollar they would hardly believe it.

I don't know any more than aubody else, but I am always a union of two worlds-the mortal and the immortal. Ere open to conviction and willing to be convinced. We have a man here who is just developing into a medium, and who is so strong that he will sit out in the circle and materialize, the forms coming through the curtain to him. I suppose if

RAJAH, St L & S. F. R. R.

# MENTAL IMPRESSIONS.

A strong mental impression carried into sleep is conducive to impressibility. Inspector Jewett, of the Brooklyn police, was so worried about the lost pistol of John Kenny, who had the path asy of pilgrims to immortal life! It would be an shot a car-driver, as he wanted the weapon in evidence inspiration to the weak and weary, a joy to the unfortunate against the ruffian, that he dreamed about it. He saw it in a certain saloon in a certain place, and the next morning went to the saloon and found the pistol exactly where he saw it in his dream.

The rescue of the crew of the "Sparkenhoe," November 30, 1875, by Captain Adam S. Smalley, as told by him, is a fine illustration of impressibility in sleep. He sailed from Bordeaux November 24, 1875, in the brigantine Fred Eugene, bound for Key West, and soon encountered stormy weather. given by W. W. Aber, at the residence of Mrs. Margarite When 600 miles at ses, on the night of the 29th, he suddenly awoke from sleep, deeply inpressed with a dream in which he who, by the way, is a most earnest, strong, and willing helper had seen a number of men in great peril. He related this to his wife, adding that he hoped no shipwrecked crew needed his assistance. At midnight he again retired, and again the vision was repeated with more distinctness, and the men appearing on a wreck needing the utmost despatch to rescue them. The captain went immediately on deck, and without any assigned reason changed the course of the ship two points, and, giving orders to be called at daylight, retired and slept till the appointed time.

Going on deck at dawn, and sweeping the horizon with his glass, he discovered a ship far to the windward, with a signal of distress displayed. He endeavored to work his vessel up, but with short sail and heavy sea, most of the forenoon passed and a long distance remained. He was resolved to papa and mamma were on each side of her crib when she take a long tack, and not change his course until prompted to do so by the same impulse that bade him do so the night left her in death in the parlor the first night? That we before. More sail was made, although prudence forbade, in the face of a gale at any moment threatening to break, and all the men stood at their posts for over an hour, awaiting

> At last the prompting came, and going about, the vessel reached a point two miles to the leeward of the distressed ship, where her three boats, containing twenty-three men in all, had put off to intercept the brig. They were taken on board, the boats cut loose, and all sail taken in as quickly as possible, and in ten minutes a fierce hurricane lashed the sea to foam. The gale raged four days with unabated fury, so that, had they not been rescued at the very moment they were, they would certainly have perished.

We have two explanations. The first is that of thought transference—the reception on the sensitive brain of Captain Smalley of the intense thoughts of the perishing crew. As the inductive plate sends its influence across miles of space, we may suppose that the vibrations from them would go out across the wide sea interval, and finding a receiving instrument, be converted again to thought. The second explanadarkness and thrown wide open the door of light and pro. records at Springfield, Ill., will also verify the truth of what tion is that of the interference of spiritual beings, who impress their thoughts on the mind of the captain in the same manner. The prompting as to the course to steer is beyond and outside of the dream, and proves the extreme sensitiveness of the commander.

> From Hudson Tuttle's "Psychic Science," as advertised in book list, seventh page.

# SPIRIT MESSAGES BY DIRECT WRITING.

JOHN LAMONT.

On May 31, 1892, I called at the residence of Mr. Fred Evans, the well-known slate writing medium, at McAllister Street, San Francisco, at 2 p. m. The weather was clear, and the window blinds drawn up, so that the full light shone in. I asked, "Are you Mr. Evans?" "Yes."-"Can you give me a sitting?" "Yes."-"Do you require my name?" I asked. "No, I would rather not know it," he replied. We sat down at the opposite sides of a plain table in the centre of the room.

From a pile of slates which lay on the floor I selected two, which I carefully examined and wiped. Evans then dropped a crumb of pencil upon the surface of one slate, which I covered with the other, thus enclosing the pencil between them. Taking both of the slates I turned them so as to stand on their edges, and held them in that position on the top of the table for a few seconds. Evans touched the framework of one slate with the index finger of his right hand, and I experienced a tingling sensation in my fingers as if an electric current were passing through them. Evans remarked, You are mediumistic, and should receive good results." We then heard the scratching sound of the pencil at work, followed by three raps. The raps indicated that the writing was finished, and I therefore opened the slates. Upon one of them a message was written signed "John Gray," expressing satisfaction at meeting me and promising to assist my spirit friends to write for me. The second slate contained a message from my wife, signed with her full name. The signature only was in her own handwriting, as if some one else had written the message and she had signed it. Message after message followed until nine slates were filled. In every case I was addressed by my proper name, and the writer signed his or her full name. Some of these names were J. F-, John C-, James C-, and Mary and Lucy Lamont. The messages were characteristic of the individuals, and their relationships to myself correctly indicated. Let me here say that in no case did any of the slates go out of my sight for a moment, nor were they held under the table, but all the writing was accomplished on top except in two instances, to which I call especial attention.

When seven slates were filled, Evans asked of the spirits, 'Can some of you write for the gentleman with the slate on the floor?" Three emphatic "raps" on the table gave assent.

Evans then requested me to lay a blank slate on the floor beside my foot without any pencil. I placed a slate on the floor as desired, my boot being in contact with it, and my eye on it all the time, Evans sitting on the opposite side of the table. In a short while, not many seconds, I heard three taps on the slate. I took it up, and found written upon it, in bold characters in red, the following message: "Dear Uncle Dilworth pointing to his chin, where could be seen a bullet bold characters in red, the following message: "Dear Uncle hole where he had been shot. He told Dilworth that the man John: I am glad to come back. When I was drowned I was washed ashore in a brighter world. I am happy, uncle.

Your nephew, Jack." This, too, was a remarkable characteristic message. Jack was my brother's boy, who was drowned from the ship Halewood, at Calcutta, in August, 1891, and I always called him "Jack." He has manifested his presence to several different mediums in most striking fashion, and has been seen by clairvoyants, besides persons to whom he has manifested in addition to his return to me.

Another slate was laid upon the floor and written upon, the writer's name in full being signed, and the matter and style of the message also quite characteristic of the writer.

On the following day I called upon Mr. Evans a second time, and obtained six messages on one slate from as many writers-all in different handwritings, and in different colors of pencil. I think these facts should be made known. I was a total stranger to Mr. Evans. The conditions were most unequivocal, the results eminently satisfactory and convincing, and the character of the messages themselves unmistak. bly indicative of the real presence and identity of the persons whose names were signed - Two Worlds.

If people could but realize that all malice intent injures the operator more than it does the one to whom it is directed, there would be less desire for retaliation among mankind. Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2,30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

MRS. A. E. KIBBY, Medium MRS. J. CLEGG WRIGHT, Chairman.

FIT justice to both the spirits and medium we would be pleased have our friends verify such messages as they may happen to recog to have our friends verify and nize in these columns.

All communications concerning this department and question C. C. STOWELL from abroad must be addressed to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

# REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES .- [A subscriber.] Please ask Free Circle of death is not the same under all circumstances? I can not see why there should be any difference between the man working himself to death; drinking; poisoning, or shooting himself to death. I had a friend who suicided, and I believe he is just as well off in the spirit world as though he had died in infancy, or lived a hundred years, and suffered all the ills of OF TRUTH. this world.

Ans -No; death is not the same under all circumstances and there is a big difference between a man working himself to death and taking life arbitrarily. In the first, work seldom kills, and where it does it is a slow death, and drives both spirit and soul up to its highest positive pitch-a desirable condition to die by; for it places the individual in a not be acceptable. But whether the word God, in connecstate freed from earth bound influences. Deliberate suicide has the reverse effect, for it is a negative condition, as de spondency, remorse, despair, or melancholy, are generally the incentives to suicide. Of course, a man may commit moral suicide by overwork, as he may do by race-running and a standard for judging a man's religious feelings, or tastes, or other irrational, unnatural or foolhardy undertakings. In that beliefs. Some uneducated people have more common sense case he would suffer as a fool would, or one who had committed a very foolish act. Drunkenness is more than moral suicide. It is slow physical suicide. But all suicides are unnatural, for all reach the spirit world in an unripened state. When the spirit becomes ripe for transition it breaks its bonds as naturally as the butterfly emerges from the crys alis. A few may escape the law, but they must be very near the point of second birth, and committed suicide through impatience to break loose from the material bonds, though to cognize it; the others say they have no faith, therefore will not knowing the real motive of the act. Such may claim to not believe what the former claim. So it becomes a personal be happy. But who would dare assert that he or she is so near perfection that suicide can be risked? Under all other circumstances it is like plucking a rose in its budding. Maturity is out of reach, and the spirit remains dwarfed to the istic persons to eat when under development? extent of its lack of development.

QUES .- [F. C] Persons of spiritual aspirations and work are often annoyed by thoughts and expressions that found recognition before the soul was awakened to the truth. Is this a physical fault, and will the soul at transition realize

ANS.—Yes, the soul will realize all it aspires for, in a meas ure, or to the extent that it is freed from past unspiritual tendencies. You must remember that the aura that surrounds the soul, or the spirit body, is impregnated with forces made up of past indulgences, thoughts, and acts. By simply aspir ing to be good—if one has been wicked—does not change all this in the twinkling of an eye. Every unspiritual or selfish force must be neutralized by an opposing one, which often takes as long to create as the others took. A twenty-year life of intemperance can not be undone in twenty days or by simple pledge to abstain in the future. But a beginning has to be made in some way. By remaining strictly temperate and doing other good work in connection with it, sufficient spiritual force may be generated in half or quarter the time to neutralize the evil effect. In the meantime the thoughts of the past will arise amidst one's best aspirations, because they are the reflections of the spiritual forces existing in the aura. But by consistently looking towards the new and quenching these old thoughts-or at least the unspiritual ones-we finally conquer them by adding new force to the spirit body, created by these new aspirations. Therefore the value of self- how can we distinguish a spirit impression from our own knowledge. By this we discover what is especially needed to view on the same subject? overcome old conditions, and build a new man around the old one, sufficiently strong and large and influential enough ond, by doubt; third, by an occasional impulse to speak in at this time in a strange place, talking through a strange woto put the old where he can no more be seen or felt by the favor of the other side. To know whether a wish has been outside world. Then he will no more trouble the owner realized, be careful not to involuntarily dictate to the spirit, either- xcept when called up to review. This is the general whose opinion has been asked, to give an answer in accord philosophy of this subject. But there is also a special branch. It pertains more particularly to aged persons. Many older caused many erroneous answers to be given; and then the persons, who have really reached this neutralized state, still spirit is accused of lying. You are the deceivers, for you deare troubled will unwelcomed thoughts. This is due to the ceive yourselves, and often disgust the spirits, trying to give fixed condition that the brain attains at a certain age in different people, and will not act in conformity with the new condition. To know the difference one must study his passions, and see whether they manifest in conjunction with these thoughts. If they do the evil is still unneutralized in the spirit body. If not it is simply mechanical cerebral action, and the thinker may look forward to a happy and bright future.

QUES .- [G. S. D., Grand Rapids, Mich.] What is the necessary condition for independent slate writing. Sometimes I get it while sitting by the bed, writing on all four sides, while holding it, but oftener when my hands are off?

ANS.—Being such a remarkable medium yourself, you need not send here for instruction. Ask your spirit friends to write the answer, as there are no general rules to guide by. For every medium there are special conditions, which is only known to their own spirit surroundings. But as you can obtain communication without touching the slate, we would advise to sit for that exclusively, asit is more convincing to skeptics, and would free you from suspicion, which is an aid to all mediumistic conditions.

QUES .- [G. P.] How are we to know each other in the spirit land?

ANS .- In various ways, principally, however, by your intelligence, and by which you will also know each other as characters. The nearer though that a spirit is to earth the more it has the appearance of a mortal, and few differ in that state from their former selves, except that former expressions for good or evil are intensified. Of course, they are of different material, but in no wise changed as to create any surprise to the new-comer. Some feel lighter and some feel heavier in their new state, which fact proves that spirit is as tangible and solid as matter, though invisible to the sight of material life-clairvoyants excepted. That the higher spirits are not subject to the material attraction of the earth is because their power of will is superior to the earth's just the same as ever, spiritually if not physically. I see the power of attraction. In that state you are more known to each other by your expression of the whole being than merely by facial expression as it is in mortal life. The beauty of form speaks as much as the eye or the expression of countenance, just as certain deformities of figure in the lower spheres betray selfishness, hatred, malice, or meanness generally. While you will know each other as friends by the same signs as you do in the mortal, you will also know each other by the intelligence which speaks through the whole Better Way, now the LIGHT OF TRUTH, and have tried for a and are very correct; they are tests that convey to me posi- gion, which has inspired someone to term this section of the being. In fact you will know more people here than you do long time to communicate through the columns of this paper, tive proof that my friends in spirit life can return to me. I there, and know more about them at the same time-as they I have found my spirit home far beyond my greatest expecta-send my thanksgiving to those friends; also to your medium will of you. This, of course, provided you are in sufficient light tions. I have thrown off the earth conditions, and I am not for them.

dling good people are in the light to a certain extent, and him. I am well known as a Spiritualist in my former home a limited in their recognition or sight of friends-not being Springfield, Ill. able to see those above them at all; or dimly under favorable conditions, as you are able to discern spirits or obtain tests under favorable circumstances. But when fully in the lightwhich is attained when free from the control of sensual or emotional passions (carnality and envy, jealousy, vindictiveness, etc.)-you are enabled to see as one standing on a mountain height and looking down upon the masses in a

QUES .- [J. K. H., New Mexico ] Should a medium, in first entrancement, be abused by a control, or remain unconscious beyond a reasonable time, what may be done in this event?

ANS .- If the to-be developed medium is honest in intent and does not seek mediumship for idle purposes simply, he or she will attract spirits who are pure, and consequently good and wise enough not to abuse their medium, either wilfully or through ignorance. Concerning the course to pursue in abnormal entrancement, is answered in last issue of LIGHT

QUES -[J. G. McD.] Do most intelligent Spiritualists use the word God as believing there is one or more; or do only the ignorant? I think the word, in connection with spiritual things, out of place.

ANS .- The opinion given after the question would seen to imply that an opinion contrary to the questioner's would tion with spiritual things, is out of place or not, does not prevent many intelligent people from believing in a personal God; nor many intelligent Spiritualists from using the word in connection with spiritual things. Education is not always (intuition) in religious matters than their antipodes; and God plays a part in religion with most people. Even those who repudiate a God, use the word in connection with many things, especially when in trouble. Some use the word to imply law; others to mean love or that power of life which makes us conscious of a selfhood-a divine attribute not possessed by any other life entity but man. Some appeal to it with effect; others in vain. The former say it only requires faith matter-an experience-to assert whether the word God in connection with spiritual matters is out of place or not.

OUES .- [C. H. P, California] What is best for medium

ANS .- It is difficult to prescribe any regular bill of fare though all kinds of gross food should be avoided to allay the angry forces. The nearer the carnivorous animal a man lives the nearer he will imitate him at times. Note the gentleness of disposition in the herbivora compared to the carnivora. It is all due to the food that is put into the stomach. Drink is worse, for it incites the blood and attracts the former drunkards of earth to give council through mediums, or to obsess them. Mediumistic persons should never diet themselves after the modern fashion, but eat what their taste naturally calls for. Should it be of the grosser products, eat charily, as a little is often necessary to help digestion or act as a body stimulant to generate force, while a large amount may have the reverse effect-just as a change of percentage in the oxygen or nitrogen of the atmosphere would be detrimental to both animal and plant life. But the higher a medium can reach in accustoming the physical to vegetables and grain and if possible, to the latter exclusively, the finer the nerveaura becomes and the higher the inspirations and psychometric sensibilities-the results of higher spirit attraction and controls. Take your choice; but don't be made to believe that an augel (an exalted or refined spirit) will live (by control) in a body used for the indulgence of selfish or sensual passions-i. e., intemperance or jealousy, accompanied by malice, for a fellow being.

QUES .- [Inquirer.] The wish being father to the thought,

ANS.—First, by a recurrence of conflicting thoughts; secwith your wish, or as you would like it to be. This has you truthful or correct information. Make you mind passive and await the answer. It will be sensed as an impulse to say something concerning it. If unwelcome it will cause a sudden depression, as one feels when made to realize a loss. If welcome news it will cause a sudden joy to be sensed in connection with the impression that is in accordance with your wish. But practice makes more perfect than theorizing

# SPIRIT MESSAGES.

John Fost.

I took my own life, and I would advise all mortals not to commit this wrong. If this should reach my Cousin Liddy, shall be pleased, and I want her to know that I am with her to help her. I belong to South Boston, Mass.

# Dave Hovey.

Good afternoon, Mr. Chairman: I find this a very pleasant place to come, and am very glad to send love greetings home, like all soldiers ever looking out for a chance where we can send a message to our loved ones. You can give my name as little Dave Hovey, Kittery, Maine.

# Oscar Boon.

I am happy to be able to send word to the loved ones, especially my sister, Jane E. Waugh, at Montpelier, Ind. I do not want her to worry in regard to the property, for that will be arranged all right. We all enjoyed the camp-meeting so much. Father, mother, Aunt Mary, William, Rachel, Adaline, and all send love to James. Your loving brother Oscar Boon.

# Anna Warwick.

I want to send a message to my dear sister and father, Warwick, at Hamilton, Ohio. For I know that they will be pleased to hear from me. I want them to know that I am with them conditions there and do all I can to help them. The professor is here and wants to be remembered; also Uncle Mike, Aunt Polly, Foxtail, and Setting Sun. With love to all, Anna

# Adeline Stevens.

I take this opportunity of sending a message to my dear friends. When in earth life I was a constant reader of The to see. Some spirits see nobody. Having lived for self only, lame as I was when here. I have met all the loved ones who

not see, and are thus, figuratively speaking, in the dark. ones yet in earth life. My heart goes out the most to my Those who have committed crimes besides living for self, are boy Don in his present trouble and we do all we can to make his in absolute darkness, and can not even see themselves. Mid. burden lighter. I do no not forget dear Eul, and watch over

### William Shakespeare.

Truth may seem stranger than fiction to those living strictly on a material plane, but not to those who have solved the question, "To be, or not to be?" One who has done honor to the age and whom the world has honored in return, has recently delivered a message through this avenue, and in the same touched upon a chord, whose magic vibration rivited my attention for a moment towards that stage upon which the drama of mortal life is played. Booth, Edwin Booth, towards whom my heart has often gone in brotherly-yea, fatherly sympathy, while enacting that for which the world has given me all the credit, when I was but the humble instrument of a higher power inspiring me to write, as I, in turn, have inspired others to play the parts so deftly planned. It is through Booth that I have been seduced to voice a message through these columns. Doubt on part of your medium caused me to fail in my first attempt to communicate. But an occasional reminder throughout the week that I would return, finally infused confidence enough to accept my words, though few they be. Much controversy has recently existed concerning the authorship of the plays attributed to me. Indifference on my part has prevented me from imparting in formation concerning the question, though opportunities are not wanting. Modesty has prevented Lord Bacon from speak ing. But truth will find its way to the minds of mortals though proofs may be wanting to substantiate their apparent speculations, theories, or suspicions. Intuition is the great tell tale of nature, and those who are thus gifted often feel more than they dare tell-either because they doubt their own theories or because they fear the world's criticism. Intuition is only a mental form of psychometry, and is just as reliable n its spiritual delineation of existing facts as the latter. The truth is sometimes perverted or distorted by a sickly imagination or a discordant soul condition, but an accurate and intuitive reasoner can always find the nucleus if he will make an effort to that effect. But few in that state of mind will accept an amendment or correction and thus are left to battle with their errors. Intuition has led to the so-called Shakespeare-Bacon controversy, but prejudice and partizanship have beclouded the truth and made two parties, of which neither is right. The truth always swings between two extremesforming a centre of gravity where reigns peace and content ment. And the fiercer the combat or the greater the controversy, the farther away are the participants from the truththe law that governs the fact. If the reader chooses to infer from this that the authorship is composite, he is welcome to the opinion. Some of the thoughts embodied in my plays have been suggested; some of the acts have been suggested some of the scenes have been suggested. Mr. Bacon has a hand in it. I will say a large share, because of the inestimable value of his wonderfully gifted mind for presenting living scenes to the world of literature. He has added lustre to some parts, while I may have been inspired by his influence to do greater things than I was individually capable of doing. An artist may embellish a house, but this does not entitle him to the honor of being the architect or the builder. Will this suffice?

# Sunshine.

I want to send love and sympathy to my medie, Hattie Ma son. I am sunshine from Boston, Mass.

# Prairie Flower.

Hello, Maggie, how do you do. I want Maggie Butler to know that Prairie Flower sends her love to her. Prairie Flower's chum is getting along splendid. I am from Boston, Mass.

# Ida Jones.

Pond Lily is the control of my mother. I want to send ny with natural law. love to all. I was married, but was not happy. Ida Jones of

# Joseph Jen-ks.

You killed my body but not my soul. I am here, George, man, because I desire that you should know that I live. Be careful, for you have brought sorrow to yourself alone. I know I did what was right, and tried to help you all that I could, but when a man so far forgets himself as to raise his into action the sublime processes of thought and volition, by hand against his brother he must expect to suffer. I forgive means of which little man can stand on this little earth and you freely, you did not intend to do it, but your hasty temper yet soar off into the depths of the universe and measure the got the best of you. Accept forgiveness, and love, and learn to control yourself. From Leeds, Ala.

# Viola Davis.

Good afternoon. I was a baby when I passed out, my mamma used to live in this city, but she lives in Loveland now, and she is trying to get a big grove to hold camp-meet- tute the light and atmosphere used by those beings who are ings in. She is going to be successful. Do not worry about too refined in their texture to be seen or heard by the great my little spoon, the last thing she fed me with, for all is well. msjority of those who still dwell in earthly hodies, for the Love to papa and brother.

# Jefferson Hersom.

I, too, am glad to have a chance to speak through your columns. I was an old-fashioned man when I was in the body. I lived in an old log house, but was happy, for I had my little stantial, while this life is merely the vestibule or primary family around me, and they knew no limitation or sin. Seventy-five years ago, as we used to gather around the old log-fire, we used to receive communications through our youngest boy, then only seven years old. Oh, what comfort it was to hold communion with those gone just before. I would say to all workers and believers in this grand work do not be discouraged, take heart, and all will be well. I am from West Waterville, Maine.

# VERIFICATIONS.

To the Editor of the LIGHT OF TRUTH.]

In the LIGHT OF TRUTH, August 10th, is a message from spirit Wm. Lawrence, of East Boston, Mass., wherein he says "He wants to tell his wife and children that he can reach them, though a long distance apart." Now, I would say the message is correct in regard to his being secretary to "Joe Hooker," but would like to learn through the message department why it is he did not know his wife passed to the spirit life more than two years ago. EDWARD KNOX.

[He may know that fact, but unable to reach her without having the conditions perfected for the purpose by a reading of this message or reflecting upon it by mortal minds-especially of his family or friends in earth life. Or he may have meant his children only, and the medium's brain added his wife" as a matter of habit.-ED.]

[To the Editor of the Laght of TRUTH.]

I have delayed acknowledging the message in your paper from Hiawatha and Yermah. Both are grand tests to myself, FRANK T. RIPLEY.

# Immortality.

There is no death Bright angels tread aloft where all seems dark. There is no death Sweet spirit whisperings come to those who hark. There is no death ; No man's alone, though lost upon the barren plain.

There is no death; For love lives on to meet its own again.

Written for the LIGHT OF TRUTH.

# INSPIRATIONAL TEACHING.

MRS. MARY J. COLBURN.

LESSON XV.

Mankind transgressed the divine law and the gods were prompt to punish the disobedient. To the ignorant and superstitious physical phenomena often assume immense proportions, and they lose nothing of the marvelous through traditions. A continent with its population sinks beneath the ocean wave, and we are told our race has become so corrupt that the Lord had repented of having made man and to destroy him from the face of the earth caused a flood to cover the tops of the highest mountains. A city is destroyed by fire, tradition says, the Lord rained upon it fire and brimstone out of heaven to consume its wicked inhabitants. A pestilence is sent to a nation as a chastisement for numbering the people. Does a great calamity befall the upright man, it is a punishment for some wrong doing. Even the friends of Job suspected him of being guilty of some secret sin.

The gods became very angry-how were they to be appeased? Perhaps the great destruction of life and property by material causes suggested the thought of voluntary offerings. A gift will turn away the wrath of man-may it not pacify the gods? Men are no better than their maker. Altars were erected, and the choice of the flock and herd and even human beings were offered thereon. As the atoning sacrifice for sin incense was burned and libations poured out. To propitiate the favor of these unseen powers temples were dedicated to their service, solemn feasts were appointed to their honor, and the priestly order was established to minister on these occasions. Fastings and prayers were enjoined for adversity, song and thanksgiving followed prosperity, and all that human ingenuity could devise was done to make and maintain peace with beings whose existence was only imag-

As society advanced sacrificial feasts of the gods formed an institution of great national importance. They were held at stated times indicated by phases of the moon, and the services were conducted with imposing ceremony and splendor. Quarrels were settled, friendships cemented, and solemn promises fulfilled before sacrifice could be offered. Public affairs were discussed in convention as they are with you to day, ar the reciprocal obligations of members were recognized sustained. The patriarch was there to counsel, the pr to make known the will of the Lord, and the priest \* crate the offerings and pronounce the blessings

We will follow a company of the pedestriar ward journey, talking of the wonderful thin and heard, made wiser and better by a pilg city; but we will not forget the fact that in the remote past originated the popular delusiofice of blood on the altar of sin.

# Perfection and Power in the Spiritual.

If the material universe is thus perfect, then must the hife man and spiritual departments of being be fundamentally perfect also, for unity of plan pervades the whole. Especially must the deific power, that has fashioned the whole and left its stamp upon it, be perfect, on the logical principle that effects resemble their cause. This proves there is no innate depravity, but that misconduct comes from unripeness and perverted conditions, which must be outgrown in harmo-

Solids and gross elements are the weakest of all; liquids and gases become more powerful; electricity being still more subtle can circle the world in a moment and burst the mountains asunder when working with internal gases; light can come nearly a hundred million miles and wake the whole animal and vegetable world into life by its chemical power, while the attraction of gravitation with still more tenuity and almost infinite velocity sways a feather or a world with equal ease. But there are mental and spiritual ethers which kindle vast wheelwork of suns and planets and lay down their

But more wonderful, more sublime than all this, there is an infinite interior world of forces, not visible to the ordinary eye, but inconceivably beautiful to those whose spiritual vision is opened. The ethers of this diviner world constiveil of flesh covers the spiritual eye and the spiritual ear. To those whose spirits can get outside of this fleshy bondage sufficiently to come into rapport with these exquisite ethers, a glimpse of the real universe is afforded, compared with which this outer world is shadowy, dark, coarse, and unsubschool of being. Such persons whom we term mediums constitute the ladder between earth and heaven upon which our angel friends descend to greet us and tell us of the glories of real life and the wonders of our immortal destiny.

Aided then by these refined elements we are enabled to reach the true philosophy of force, the highest processes of cure, the quickening for the mental powers, and the gateway of immortal life, the fountain of all religion and inspira-

This, the closing extract from the last chapter of "Religion," by Dr. E. D. Babbitt, ought to give our readers a general idea of the beauties and grandeur of the contents of this book. It needs no further recommendation. The work praises its master. For further particulars see book-list, seventh page.

# Archæological.

According to the N. Y. Advertiser another ruined city has been discovered in New Mexico, which indicates that a prehistoric race lived there and was civilized. The city, recently discovered, is hewn out of a cliff and has over fifteen thousand rooms, each ten feet square on an average. If but three persors are estimated for each room it would give a city of 45 000, but four would perhaps be more probable, making it a city of 60,000 inhabitants. That they were civilized is evidenced by their architecture and pottery. There is a large spring of delicious, cool water on the face of the cliff near the only entrance, sufficient to insure a water supply to a large city. Other similar cities have been found in that recountry the Pompeii of America.

He who hardens his heart with pride, softens his brains

with the same.-Asih.

# THE LIGHT OF TRUTH,

C. C. STOWELL, R.om 7, 206 Race St., Cincinnati, Ohio,

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The Ratio.
Prefatory, Ella Lucy Merriam.
Plavius Joses hus.

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"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race." JAMES RUSSELL LOWELL.

# A PSYCHIC LESSON FROM THE PANIC.

Mankind go in herds as senselessly as the stampede of drove of cattle on the prairies. One is frightened at some thing, he knows not what, bellows and runs, the others follow. and as they run their fright increases, until the rushing mass lash themselves into frenzy. In mobs the voice of one man may change the tide of feeling, and direct the current on a single object with resistless force.

Panics are illustrations of this herding instinct and communicated fear by well-known psychic laws, of which the present furnishes one of the most marked examples. Really there is no cause or reason for its being. Of the many explanations none are admissible, and all put together are

It was the pleasure of money-dealers that it should be. That is all of it. They took occasion at a time of uncertainty to bring it about, and the people foolishly followed at their in ost. Why should the financial fabric of the country be torn col its foundation? We have an unprecedented harvest; the rose ducts of our mines are wanted; the carrying capacity of railroads fully taxed, and every condition of prosperity; only a comparatively small sum of money has gone out of the country; there is work for ten times, aye, a thousand times the army of workers, an amount of work even equal to the capacity of the workers. Instead we have silent mills, closed workshops, abandoned farms, and a host of hungry employees. What is the cause? There is no cause, except that confidence in the integrity and ability of the paying class is questioned, and this very questioning has removed ability to pay. The money changer has brought it adroitly about, and the money-changer has received his cue from the English capitalists who had enormous securities in our bonds, which having sold for gold, the more depressed their price, when now they bring back the gold and buy again the same bonds at about half the price for which they sold, doubling their wealth by the scare they created.

It is true there is less money in circulation, but not a dollar has been destroyed. It is withdrawn from deposits in banks and hoarded sgainst the time when it will be more valuable. All those who thus are assisting the gold ring should bear in mind that while they are assisting to bring about the ruin of a great and worthy class, they will gain no benefit to themselves, for their money will not command the premium they expect. Confidence will be restored, and the wheels of industry and commerce again be set in motion. The laboring classes have been robbed of hundreds of mil lions of dollars, and it is hoped the lesson will be of value in preventing future panics, and founding a just system of finance which will not furnish the means for those who desire to start by a cry a panic which involves not only the individuals, but the national honor.

Under the present system of exchange the medium is not gold or currency, but confidence, and might be carried on without a dollar of so called money. It is the outgrowth of experience as the most practical and best system. It is be cause E. owes D. that C. trusts D., and B. trusts C. because D. owes C., and A. sells his manufactures or produce to B. because D. is obligated. If, now, E. passes his check to A. the whole business is settled. This confidence in the honesty mediums of exchange, at the ratio of a thousand to one. It may be abused, but commercial honor is a shining quality of our civilization, of which we may be well proud. Even now, under the appalling stringency, it is not doubt of inclination, but of ability to pay, which causes loss of confidence. The honesty of the great banking and manufacturing companies, except in rare instances, remains ur questioned.

The root of the folly is in believing that the welfare of the country depends on a hoarded tressure, which lies idle, and valuable only because of its fictitious assurance of ability to fulfill contracts, an ability which it only partially guarantees, for really that ability depends on the aggregate business integrity and capacity of the country.

# OHIO IDEA.

In this issue we print a communication entitled "An Idea when the "greenback party" flourished, and the issue known as the "Ohio Idea" was on trial.

That campaign followed so quickly upon the war, and the step to theocratic despotism. point being made that the "Ohio Idea" would be unpatriotic because the government had contracted to pay its national more properly speaking, the doctrine of inflation, was un-

sppears when the passions and the prejudices of the war have criminal means in their desperation to obtain food. For died. Urged by a large and respectable body of our country- such crimes the State is morally responsible.

writer suggests, all important laws have been tainted by compromises. Madison, in his account of the secret debates in the convention that drafted the Constitution of the United States, tells us how nearly it came to breaking up in a row, and were it not for the good work done by a committee appointed to compromise their differences that glorious instrument might never have become the organic law of the

We may therefore expect before important changes will be made in our financial laws that somewhat of the compromising spirit will creep into the law. For many years the belief prevailed that one gold dollar in the United States Treasury would be sufficient basis to keep three inferior dollars in circulation. In time the one gold dollar was shown to be able to keep six and seven dollars in circulation, and until public attention was called to the fact that the one hundred million gold reserve had been drawn on it was a good myth.

Now we again have, of many plans, that of the writer's printed elsewhere, which may be a myth. It certainly would give us an elastic currency, and there are times when credits are contracted and money withdrawn from circulation that the most radical gold standard men would be delighted to have government belp them. At such times the Bank of England becomes flexible and gives her people relief at once. While with us, we must first create a public sentiment warranting the calling of Congress, and then long, tedious debates precede a law; and then after we have passed through the difficulties our inflex ble system of government gives us a

The system proposed by Buckeye would in this respect be an improvement. Buckeye proposes that State and municipal bonds be made the basis of national banks. This would certainly make a great market among the people of each State for their own bonds, and eventually enable each State to fund their State debt at a very low rate of interest,

The plan of requiring the banks to keep their reserve in gold would gradually lead to our country having within its borders plenty of that metal, in spite of Europe. It is a grave question whether instead of buying silver under the Sherman act had we gone to buying gold instead, it might have been better for the cause of silver. We would certainly have forced Europe to a compromise on a fair ratio between the metals long ago. Then again, it is generally conceded that \$22 or \$24 per capita of money in circulation, providing it is popular with the people, is not too much. If a certain amount per capita was agreed upon, by his plan it would forever travel in that circle.

# Tramp Trains.

The railroads of the West have what they call "tramp trains," which are carrying daily from 200 to 400 idle workmen East. Many of them are miners, and the dispatches say they are proving to be a heavy drain on the poor farmers of Kansas, who are besieged by them for food and lodging. In Denver, Colo., multitudes of idle men are being fed in the public parks, while thousands of them crowd the depots and outgoing trains. The trouble has become so great that firstclass passenger trains are taken back from the station and then run through at a high speed in order to prevent the crowd of laborers from getting on.

In Kansas the reports say that trains are accompanied by armed guards, soldiers, to prevent trouble by these flying laborers to the regular travel. And while this monstrous crime is going on a few thousands of legalized thieves bask in schemes to invest their millions. Evidently the new Mason North and South, and Wall Street backed by the capitalistic portion of Spiritualists. gold bugs of the East and the usury-beleaguered and mortgaged serfs of the West constitute the opposing forces.

# Peace.

The Peace Congress has had its session at the Columbian Exposition. Arguments against war and in favor of peace were presented by worthy and able men, and great interest prevailed. The disarmament of civilized nations is the next hold. Human beings should not imitate wolves. great step in the line of ethical evolution. Our own nation should take the lead, and does so far as the maintenance of an enormous load the Europeans are carrying in the way of taxes to support idle armies who produce nothing the term civilization appears a misnomer. But is not all civilization a veneer that hides the fangs of a byena? The savage in man is never wholly eradicated, and police surveillance will be necessary for a long time to come, but vast armies composed of the flower of the land taken from the spheres of production and usefulness and placed in utter idleness form one of the most appalling commentaries on the inadequacy of the pre vailing concepts regarding civilization.

# Exposing Frauds.

The Commercial Gazette of this city had a sensational diatribe in last Friday's issue, exposing what the writer believed to be the modus operandi of spirit manifestations, naming various mediums and persons attending their seauces That there are spurious phenomena, and occasionally, we are sorry to see, committed by those whom honest Spiritualists have confided in, is no more to be denied. But this does not affect the genuine, nor Spiritualism as a religion-ave, no more than it affects true Christianity when a preacher or a Sundayschool teacher goes astray or reaches the penitentiary, as records and integrity of men passes as currency against all other plentifully show. Were those who seem to take such delight in writing down Spiritualism as active in exposing the frauds of Christian society, of political fakirs, of dishonest officials, of coal trusts, etc., they would be of more benefit to humanity than hounding down a whole community of respectable people because one black sheep has been discovered among them. People who live in glass houses should not throw

A CONFIRMATION of the warning given some time ago in these columns appears in a dispatch from Rome, which says the government of the United States is about to officially recognize Satolli, and the Pope is expectantly awaiting this acknowledgment of his power. Satolli comes here as the southern gentleman isla very clear and fluent speaker, and head of a religious body, representing no civil power, and we ask by what right the President recognizes him, and on what grounds? If the Catholic Church is to be recognized, so should be the Greek, the Mohammedan, and the Hoodoo From Ohio." We presume the writer selects the title in worshippers. If this report proves true it is one of the most order to call up in the mind of the reader that historical period | flagrant violations of the Constitution and an insult thrown in the face of every Protestant, free thinker, and Spiritualist. It is a menace to the religious liberty, as a step forward, s tiger

When the State makes it impossible for men to make a debt in gold, the substituting of greenbacks would be dis- living by legitimate means-whether through class legislation honorable and unpatriotic. As a result the "Ohio Idea," or or a too stringent law system—it must be prepared to care for its citizens in some way or another. If not, there will be an increase in crime; for laws often make crime where none In 1893 things are changed, the silver issue belonging, as existed before. When men, therefore, find themselves the "gold bug" would designate, to the school of inflation, balked in earning a livelihood honestly, they will resort to

men it will likely meet with a different reception. As the The National Spiritual and Liberal Association of DeLeon Springs, Fla.

Among the busy people we met at Lily Dale was Dr. Rowley, of Cleveland. He is very enthusiastic in regard to the success of the Florida camp to be held the coming Winter. He informs us that the interest in it throughout the United States is most remarkable, and leading Spiritualists in every State have interested themselves in the movement. The very fact that such men as A. Gaston, President Lily Dale Camp; Dr. E. A. Smith, President Ogeen City Park, Vi Chas. Thomas, Vice President Lake Brady, O., Camp; Dr. E. C. Hyde, H. D. Barrett, Chairman Lily Dale; W. S. Rowley, M D., President, No. 9 Glen Park Place, Cleveland, Ohio; A. Gaston, Vice-P esident, Meadville, Pa; E C. Hyde, M. D. Treasurer, Lily Dale, N. Y.; H. D. Barrett, Secretary, Lily Dale, N. Y; E. A. Smith, M. D., Brandon, Vermont; Charles Thomas, Eleven Miles Avenue, Cleveland, O.: C O Smith. Ashtabula, Ohio; G. W. Webster, Lake Helen, Florida; G. H. Welsh, D. Leon Springs, Florids, insures its success. A committee of one from each State in the Union has been appointed, consisting of the most prominent Spiritualists in the United States, all of whom have accepted the trust, and will do all they can for the benefit of the camp. We can see a great future for the Florida camp, and wish its promoters

A DAILY of last Monday morning says: "Several members of the Ohio Liberal Society have called upon Legislator McRoberts to introduce an ordinance to prohibit seances by fake mediums, and the gentleman said he would grant their request." Nothing would please Spiritualists better than to have the law discriminate against fake mediums, thus giving the genuine mediums protection against slander and raids. But who is to decide; will a commission be appointed by the city or State to test the mediums; and what will be considered a test? are questions that will naturally accompany such an ordinance. To prohibit seances altogether is unconstitutional, for it interferes with the religious rights of United States' citizens. A Seance to the Spiritualists is what mass is to the Catholic, or communion to the Protestant; and to prohibit one, the other can also be prohibited as soon as others get into office. One will give an incentive to the other, and make it equally as valid or lawful.

CONCERNING the silver question an exchange says that this is one of the times in which America needs a referendum. In Switzerland there would be no trouble about such a question as that of the repeal of the Sherman law. Whatever the legislative body might do there would be thirty thousand voters to sign a petition for the submission of the matter to the people. It would be put to a vote and the people would decide it. Then everybody would be satisfied. There would be no chance to say that a conspiracy of bankers had induced legislators to betray their trust. If the people burned their own fingers they would be the sufferers. They would correct the mistake next time, and no lasting harm would be done.

OUR friends who are interested in the organization movement, should remember well the difficulties attending such an undertaking, and bear well in mind that the success following will depend upon the seed planted at the convention. If this is sound and practical it may take root and prosper; if not the plant growing out of it will wither as soon as the sunlight strikes it, or as it comes under public criticism. All honor to the brave little band in Washington, the sunlight and worry themselves only upon the proper D. C., for its venture and unselfish labor, and we trust they will be vigorously supported in the delicate operation of and Dixon line is to be drawn East and West instead of forming an organization suitable to at least a fair working

> IF MEDICAL practitioners have a legal right to monopolize the healing art, college professors have a like legal right to prevent private teachers from earning a living by what knowledge they have, and first class musicians a right to prohibit s:cond-class players from; giving instructions without a diploma. This sort of class-legislation may be carried into every trade and profession, if one is allowed to obtain a foot-

LEGISLATING against mediumship is unconstitutional, for armed force on a peace footing goes. When we think of the it discriminates against one religion in favor of another. Why not legislate against priestcraft? Every legislator and alderman knows that the world was not created in six days; nor that the whale swallowed Jonah; nor that the Israelites crossed the Red Sea as stated in the Bible, yet they permit the Church mediums to preach these untruths every day in the year. Spiritualism is true and can be so proved, but most of the Church teachings are untrue, and can not be proved to the contrary.

> THE law-maker who casts his vote in favor of a statute or ordinance that makes it difficult for the poor to live, will be held responsible for all the crimes that result out of such a condition, and suffer accordingly in the future life. This is one of the teachings of the spirits; and they only deal in aggregate amount to, say, \$25 per capita, then the national practical truths-not vagaries built on faith doctrines. As we sow we shall reap.

PRESIDENT CLEVELAND wants the Sherman purchasing act of 1890 repealed because there is too much money in the country. Secretary Carlisle wants to issue \$50 000 000 worth of bonds because there is not money enough in the country. The consistency of politicians, like the findings of a petit jury, is something a fellow can not understand, you know.

WE ARE asked by many why we submit to certain malicious attacks on our paper and not resent them as given. mob element of Spiritualism who delight in such proceedings subscribe for the LIGHT OF TRUTH.

Mr. Geo. P. Colby Appreciated by a Lake Brady Audience. Mrs. F. O. Hyzer and Mr. Geo. P. Colby of Lake Helen, Fla., spoke to a large audience on Sunday, August 27, at Lake Brady Camp. The former is too well known here to need comment, but it was Mr. Colby's first appearance at Lake Brady or even in Nothern Ohio, all were agreeably surprised. This made a marked impression on the interested audience, taking for his text the title of the song so beautifully rendered at the opening of the meeting by Mrs. Anna Orvis of Chica go: "When the mists have cleared away." The theme proved very interesting one, the speaker forcibly contrasted the old and the new theology. Showing how the mists were being dispersed by the dawn of Modern Spiritualism. At the close of the very fine discourse a motion was made embodying a welcome to Mr. Colby on this his first visit to Nothern Ohio and special thanks tendered him for the broad, bright and beautiful address. Mr. Frank T. Ripley, followed with tests, all being recognized. The usual well rendered promenade concert in front of the Hotel, by Humpurey's Symphony Orchestra of Akron, took place after the meeting. The entire day proved another big success for Lake Brady

Chicago, Ill.-1:dgar W. Emerson, the well known speaker, seer, and platform test medium, will hold public test seances under the auspices of the Chicago Harmonical Society at 3 and 7.15 p. m. sharp, on the Sundays of September 24th and October 1st. One meeting will be held on the west side, and one on the north side each Sunday. Location of hall will be given later.—A. Weldon, Chairman.

National Delegate Convention of Spiritualists. At Chicago, Ill., September 27, 28, 20.

All societies throughout the United States are invited to select delegates to the convention as above stated, for the purpose of forming a permanent national association with annual conventions for the consideration of the best interests of Spiritualists and the formation of an executive committee. All subjects of vital interest to Spiritualists will be practically considered and a means adopted for a more rapid progress, as well as to prevent imposition by legislation.

A large number of delegates have already been selected and notice is being daily received of representatives being appointed to this convention which promises to be the most important in the history of Spiritualism.

Every society should be present by delegate authority to participate in the important deliberations and decisions which will naturally arise.

All officers of societies who have not received the call from the corresponding secretary, should write to him at MILAN C. EDSON.

THEO, J MAYER. O. W. HUMPHREY Committee. HENRY STEINBERG. ROBERT A. DIMMICK.

ROBERT A. DIMMICK, Corr. Sec'y.

HENRY STEINBERG, Treas. Washington, D C.

The convention will be called to order at 12 noon at the hall No. 77 Thirty first street, and proceed in the regular order of business.

# An Idea from Ohio on Finances.

Recognizing that compromise is a factor in the making of laws, permit me to throw a flash light on the obstacles that must be met in a spirit of compromise before a radical change can be had in the American system.

First, as to National Banks, so many members of both houses are directly connected with them, and the great body of the people admiring some portions of the national bank laws, makes it certain that they will remain as an integral part in some form. Gold and silver are so strongly intrenched that there is no disputing the fact that both metals are the controlling factors. Paper currency for daily use is conceded to be the favorite. In addition among the artizans, wage-workers, farmers, populists is a growing sentiment in favor of the exclusive use of paper money, limited to a certain sum per capita. Their increased representation in both houses makes paper currency also a factor.

Again, the talk of removing the tax on banks growing out of the desire to permit the States to enjoy the contributions that banks should pay, wherever located, toward supporting the general burden of taxation, is another factor.

England having been the moving force in establishing the prevailing ideas on money throughout the world, there is by reason of the American prejudice to things English, a growing desire to be American in our treatment of money questions. Just how to create a system that shall be purely American, and at the same time regarded by political economists as sound, is the great disideratum.

Plan: First, Congress direct the Treasurer of the United states within one year, and every two years thereafter, to obtain by gathering data knowledge of the actual amount of money (of all kinds) in this country; the difference between the total amount so found and what would be the amount if there were (say, \$25 per capita) shall be taken as the amount of the total issue of national bank notes to be hereafter issued, as follows; to wit; in the order of time of application to the United States Treasurer. Hereafter national banks in lieu of United States bonds to deposit, first, bonds issued by the State where said bank is located, if upon satisfying the United States Treasurer that such bonds can not be obtained, then by depositing municipal bonds of any muncipality within said State provided that the municipal bonds so deposited in their entire issue do not exceed 10 per cent. of the value of the tax duplicate of such municipality issuing said bonds. Upon satisfying the United States Treasurer that no such bonds can be obtained within the State where said bank is located, then said bank may deposit State and municipal bonds of other States. Said national banks to pay annually into the Treasury of the United States a tax of I per cent. of their bank note issue, and where national banks are organized, as we think they should be, without necessarily becoming banks of issue, they shall pay an annual tax equal to 1 10 of 1 per cent, of their deposits, it being understood that 90 per cent, of the entire tax so collected from any one State annually, may upon demand of said State be turned over to said State. All banks so organized shall keep a reserve equal to-per cent. of their deposits; said reserve must be in gold. Whenever upon gathering the data as to the amount of money in the country by the United States Treasurer each succeeding two years, the United States Treasurer finds that the total amount of all money of all kinds, including national bank notes in the country in the banks organized after that shall deposit with the Treasurer of the United States instead of State and municipal bonds coin, equal parts of gold and silver, and annually thereafter such bank so depositing coin shall receive annually an amount equal to two per cent. on the coin so deposited with the United States Treasury. In consideration of such annual interest, it is understood that the United States Treasurer shall have the right to pass said coins so deposited to his daily cash account, and to use the same in the daily transactions of his business as though said sum had been paid into the Treasury as money due the United States; it being further understood that said coins so deposited by said national bank may be returned to them in the discretion of the Unned We would simply say in reply that we do not belong to the States Treasury any time within one year after the surrender of the charter of said national bank so organized by deposi-All respectable Spiritualists take our stand, and will in time ting coin, interest being paid by the treasury up to the time of such return.

If after gathering the data as to the amount of money in the United States at the end of the first two years after the passage of this act, it is found that the total amount is not equal to, say, \$25 per capita, then the treasurer may proceed to the free coinage of silver at the ratio of sixteen to one, and continue the free coinage of silver until the silver dollars in this country shall equal in amount the total amount of gold so found to be in the country. The further coinage of silver beyond such amount shall not proceed until Congress pass a law fixing the ratio of silver and gold for such further and additional free coinage. BUCKEYE.

# Testimonial.

This statement, herein made, certifies that I have been using, for the past six months, the medical remedies and practicing the system of Alimentation, devised by B. F. Poole, of Clinton, Iowa, through his control, Yarma, a physician, of ancient Atlantis. Prior to the time of my recovery, by the treatment of Brother Poole, I had a running sore on my leg. In 1876 a horse fell with me and I was badly ruptured. Twice I came near dying from strangulated Hernia, and had worn a truss for the past twelve years, with a severe case of Diabetes, from which I have apparently entirely recovered. I had considered my maladies incurable, and abandoned all medical treatment until I was induced to try that of Brother Poole. My hearing and my eyesight are improving. I am now seventy five years old. If Brother Poole's new system of trestment has not effected the above result what has? This statement is made unsolicited, and the discharge an obligation I feel that I cwe to Brother Poole and suffering humanity.

President of the Spiritual and Liberal Association of the

promised support in the future. Blessings, Lke troubles, seem to come together.

-Mrs. A. E. Kibby will accept engagements to lecture and give tests. Address 130 L scust street, near incline, Mt. Anburn, Cincinnati, O.

-The re-built Vitapathic American Health College, Fairmount, opens its regular Fall session, scientific and religious. on Saturday and Sunday at 2 30 p. m., September 9 h and 10.h, Dr. Campbell's seventy-third anniversary. Free to all.

-Mrs. C. A. Sprague, clairvoyant and trance medium and magnetic healer, will give stitings at her resistence, and is open for engagements. Address corner Newland and Forest Avenues, Jamestown, N. Y.

-Captain and Mrs. S. G. Cabell, of Washington, D. C. home, having enjoyed their stay at Cassadaga Camp, en people, full of sound, earnest advice and practical good route from visiting relatives in the West, and including the World's Fair .- Corr.

-Mrs. Mary Garrett is now holding regular trumpet circles at 376 West Fourth street, between Smith and Park. Mr. I. Marks, who has had a number of sittings with her, speaks of her as a remarkable medium. At a recent seance, he says, a zither, which was resting on his lap and held by him, was played upon by invisible fingers, followed by independent singing in chorus accompanying the instrument.

-Our mediums can console themselves with the fact that most of the present opposition to Spiritualism comes from the ignorant classes. Intelligent people like Rev. M. J. Savage, Prof. A. R. Wallace, Editor W. T. Steed, astronomer Flammarion, Baron Da Prel, Queen Victoria, and others of this stamp are coming to our rescue by weighty testimonials in behalf of mediumship, and telling the world that Spirit nalism is true. So, woat need the mediums care about a handful of ignorant opposers, who will some day be ashamed of ther actions.

-Mrs. Maggie Stewart, of 264 East Main Street, Piqua, Ohio, will accept engagements from societies for the Winter months as platform test medium. All desiring her services will do well to engage her early in the season. She will also give readings by letter, from lock of hair, for all business, financial, social, and domestic matters, estates, etc. Also disgnose disease, furnish magnetized papers by letter for the sick. For reading by letter and diagnosing by letter her price is one dollar and two two cent stamps. Address as

"But one of your representative mediums has proved a fraud," said a word-wager to a reporter of the LIGHT OF TRUTH, implying thereby that the bottom has fallen out of Spiritualism. But upon being informed that the penitentiary contained more preschers than even believers or advocates of Spiritualism, and that according to his logic the bottom had also fallen out of Christianity, he hied himself away to wonder why that thought had not occurred to him before, and whether, after all, Spiritualism was no more to blame for impostors in its ranks than Christianity was to blame for the many crimes committed by its Church members.

-The Philosophical Society has secured the services of Mrs. Kibby and Mrs. Grenameyer for the month of September. They are both well known as forcible speakers, good reasoners, true to their convictions, exerting good influence in their surroundings, pleasing in social converse and relationship, and exceedingly practical in their conclusions. Mrs. Pennell was successful during her month's engagement, and good wishes follow her. Mr. Fay's messages have given such entire satisfaction that we are glad to announce that he will be with us for some time. He is with all good and true Spiritualists, and asks no other recompense than to further this glorious truth; is a willing and conscientious worker The Ladies' Aid is steadily increasing, and will soon vie with its competitors. It is hoped that all honest Spiritualists will "rally round" and make our meetings the best in the city.

Mrs. F. Dee, of 332 West Seventh Street, this city, writes "I had the pleasure of spending a few days most delightfully at the camp at Devil's Lake, Mich. It is a lovely spot, as endowed by nature, and every thing seemed to conspire to make our meetings harmonious and fruitful. I had the pleas ure of meeting several prominent workers in the spiritualistic field for the first time, among whom were Mr. and Mrs. Hull, Mr. Howard, and several others from Middletown, O. It was with a feeling of regret that I bade farewell to my newfound friends and the camp. I am looking forward, however, to still greater and grander meetings as the seasons roll on, and our glorious cause is strengthened throughout the length and breadth of the land. I am home now with my armor on, ready for any work my spirit guides will direct, and will be ready to serve my friends when they call."

# Haslett Park Camp.

August 16th was designated on the program of the Has lett Park Association camp meeting as Women's Day. It was the first attempt at any regular program in the behalf of wo-We found the rostrum tastefully decorated with the signifi-cant sunflower and beautiful goldenrod, with the nation's colors draped in the background. On the platform were seated some of Michigan's ablest workers in the cause of human rights, Mrs. Mary I. Doe, Mrs. Martha E. Root, and Mr. Mel

Mr. G. H. Brooks, chairman of the association, introduced Mrs. Doe, presenting her with a gavel. After music, finely rendered, Mrs. Doe introduced Mr. Root as speaker of the morning. He spoke upon "The legal condition of women and girls in Michigan." The paper was carefully prepared and of great interest to the large audience, as was made manifest by the response given the speaker on his invitation to ask questions on any point he had not made clear to them. The questions they put denoted their interest in these mat-ters, and the universal verdict is that Mr. Root has done an incalculable good in preparing this paper.
In the afternoon Mrs. Root took the chair and introduced

Mrs. Mary L. Doe, who spoke on "Women's need of legal equality." She is a logical thinker and convincing speaker. The address was received throughout with applause and appreciation. None could hear without getting a more definite idea of woman's need of legal equality.

Mrs. Root spoke upon "Women voters, their votes, and

the results." It was a touching appeal for better conditions for women and children, setting forth the helpless condition of the friendless, showing the power that votes would be in the hands of the mothers as well as the fathers.

After this enthusiastic address, which was received with great applause, many others gave short speeches, showing States who have made progress in giving the rightful privi-lege so long withheld from women. Not forgetting our own Michigan who has just made a great step toward placing her women in their rightful place, by the side of men, to plan the better way of mitigating the evils in our midst.

Glad suffrage songs were sung, among them the "Star of yoming." The day closed with a bright realization that

Sunday morning ushered in a perfect day, after the heated Sunday morning ushered in a perfect day, after the heated term the cool breeze and invigorating stmosphere impart new life. The morning session opened with music, speech by Prof. King in regard to finance, followed by Mrs. Anna Robinson, who arrived Saturday evening and brought greeting from Haslett Park, Mich. This pleasant lady was with us two years ago, and we extend to herself and guides a hearty welcome. She prefaced her remarks by saying, "The question has been, "If a man die, shall he live again?" Now it is, how will he live?" After a brief talk she proceeded to give tests from the platform.

tests from the platform. Sunday afternoon our president, Mr. Danforth, introduced A. B. French to the vast audience, whose expectant faces amiled a welcome to the silver-tongued orator, who said if he consulted his own feelings and not those who expected to listen to him he should not be here this afternoon, as he was

News from Correspondents to educate man to new conditions. Thus be went on dispensing bread to the hungry, and still they reached for

LOCALS AND PERSONALS.

- See sixth page for additional correspondence.

- We must again thank our many well wishers for their

- We must again thank our many well wishers for their Cassaring a leaving a benediction with Maple Dell.

Monday was campers' rest. Tuesday. Hereditary laws described in the morning lesson. Evil spirits, how to control and teach them, something we should all learn to accomplish.

In the afternoon a quiet and instructive lecture was given by "Alice," Mrs. Robinson's control.
Wednesday Mr. Herrics, or his guides, discussed in a log ical manner that Spiritualism did not come to tear down the

churches, as many aver, but build and join bands with all who have the elevation of the race at heart Thursday Mrs Jennie Hagan Jackson arrived on the noon train. This gentle, gental lady and elequent medium was attn us last year, and met a glad welcoming from the eager waiting hearts that waiched and yearned for the angelic minhave been visitors at Lily Dale, and guest at the to and Hotel intrations that fall from her lips. She occupied the platform for the past two weeks or more, but left last Monday for their in the afternoon. The address was in the main for the young

> Friday was women's day. Songs, speeches, etc. The program was not carried out as at first intended on account of illness of some of the ladies, caused by the intense heat, yet it was an interesting day.

Saturday Mrs. Robinson and Mrs. Jackson dispensed the spiritual gospel.

Sunday, last day of the camp, came as another perfect day. After the heavy rain everyone felt cheerful and happy. The morning ses ion opened with music and an invocation by Mrs. Jackson. Subjects for the discourse were given by the andience, to which she responded in an improvised poem Mrs. Robinson followed, saying in her own inimitable way that the Spiritualism of to-day is as much in advance of twenty years ago as the electric light is in advance of the tallow candle, while the basis on which we build (spirit communion is the same. We endeavor to escend step by step the ladder of education and progress. Tests given by "A'ice" were all recognized.

A resume of the morning's was given in the afternoon. The noble efforts of Mrs. Robinson and Mrs. Jackson have been masterly and wonderful on this our last Sunday. Though widely different, each is like a meek fragrant flower diffusing sunshine. The benediction of the camp will follow

these unselfish workers until their return next year. All the old officers were re elected except Mr. W. N. White was appointed as secretary in place of Mrs. Drennen, as she resigned.

MERCIA BOYNTON LANE.

### Notes from Lake Brady Camp.

Another week at Lake Brady. How rapidly time flies ! especially when full of events, or rather it stands still and the vents fly past it; for in a Spiritualist camp meeting, dealing with those for whom time has ceased, we ought fully to real ize that past, present, and future are all resolved into one great eternal now. We do not wish monotonously to follow the routine of Clairvoyant

exercises in our reports, but give the best news the camp affords. The fact that about a fourth more seats had to be added to the already seemingly ample seating capacity of the auditorium, proves that the baby enterprise, not yet having completed its second year, has a decided growth.

The week day lectures are all well attended, but Sunday

it is difficult to provide for the crowds that flock in upon us George Walrond, who o ened the course of lectures for this week, is an Englishman by birth, but an American in principle. Young in years, he gives promise, with further development, of being a fine inspirational speaker. Aside from his efforts on the rostrum, he makes many warm friends by his genial, social nature. This led him to conduct the exercise of dedicating "Fern Cottage," the Summer home of Mr. and Mrs. Z. S. and M. A. Hoiles, of Alliance, Wednesday evening. At this time an unknown actor took possession of her organs of speech, eliminating all foreign accent, and posing him as an elocutionist of no small ability.

Mrs. Colby-Luther's engagement was filled by Mrs. F. O.

Hyzer, whose brilliant scintillations of thought were fully appreciated by those at least who could follow her into the bewildering maze she leads her hearers. If the guests at her metaphysical feasts were treated to but one-fourth her menu, and would masticate it thoroughly, if digested, it would be sufficient nourishment.

The Ladies' Auxiliary to Lake Brady gave their last reception for the season Thursday evening. Frank Ripley presiding. This society has added much to the interest of the camp, and has succeeded in unearthing considerable musical and literary ability, both local and transient. Those located on the grounds deserving especial mention are the Symphony Quartette from the Great Western Band and August Fisher as zither soloist.

Miss Edith Chase and Miss Mabel McCaslin as elocu tionists. These young ladies have each carried off first honors in literary contests, and show dramatic talent that promises much for the future.

Professor Pfubl, our astrologist, has now, dwelling peacefully as his next-door neighbor, Professor Markley, of Pitts burg, Penn., a phrenologist, equally proficient in his line of thought. These gentlemen, for whom we have a sincere remen, although many stirring lectures have been given in the years past in this direction. Much was expected from this event, and those pleasant auticipations were fully realized. ference between their boundary line; the one being the human skull, the other the universe, still they can each tell us something we do not know, and we wish them both success.

Mrs. Myra Paine, who is well known as a medium and inspirational speaker, has been with us a few days, but recent lluess has confined her to a somewhat narrow circle of friends.

Miss Tillie Lees, who has charge of the Good Samaritans lodgings and news stand on the grounds, was called suddenly home Tuesday by an announcement that burglars had entered her home in Cleveland. She has returned robbed of some silver plate, valued most for its age and association. Silver is perfectly safe at Lake Brady, with tent flaps thrown up and no policemen prowling around. We are a lawless, and yet law abiding community, and a standing proof that selfgovernment is the only true and natural government after

Moses and Mattie E. Hull and daughter came into camp pesterday. Mr. Hull taking the Bible for his text book explained away many of the seeming mysteries surrounding the life of Christ. He was as pert, brilliant, and entertaining in his discourse as if he had just awakened from a forty days' nap, instead of which, during that period, he has traveled over five thousand miles and delivered sixty three discourses, thus as he says breaking his own record courses, thus, as he says, breaking his own record.

While the higher philosophical teaching of Spiritualism

are given in precept from the platform, the mediums, the foundation stones of Spiritualism, are still firm in their The trumpet seances of Charlie Barnes and John Randal

are well attended and well spoken of.

Mrs. Effic Moss, Harry Archer, Signor Greene hold ma

terializing seances that are giving excellent satisfaction.

Mrs. Mary Greaves is an old, reliable business medium, whose aim is not so much to please her sitters as to tell the

Emma Lutz, the child medium, shows a precocity aston-

Emma Lutz, the child medium, shows a precocity astonishing to those who do not know its source.

Frank Ripley, engaged for the season, fills the effice of rostrum test medium between engagements of the transient ones, besides giving daily sittings.

Maple Dell Camp.

Saturdsy afternoon: Grand lecture on "The Science of Physiology," by Mr. English, followed by Mr. Goff, of Cleveland, O. as a healthy diversion from the deep mysteries of life with which, as occult students, we must necessarily deal. Coief smong these are the "Jollyties," whose name indicates their characters; "The Long Slim Social Club," each member measuring six feet and over; "The Noisy Five," a mandolin club; whose "noise" is melodious, and the "Bashful Five," which title we are forced to vote a misnomer.

September 24 will be National Day at Lake Brady. From

September 21 will be National Day at Lake Brady. Every tent and cottage, nearly a hundred in all, will be illuminated Floral decorations, bunting, Chinese lauterns, music, and mer riment will be the order of the day and evening.

Some wonderful phenomena here has taken place upon the grounds during the past week, in the presence of the writer, and it is with regret we are obliged to close this letter for want of space in which to report it.

MRS. M. McCASLIN.

For Nervousness and Dyspepsia USE HORSFORD'S PHOSPHATE ACID.

suffering under a deep cloud of sorrow caused by the recent passing sway of his only son. Evolution and revolution is the strict definition of unfoldment or the development of human life. The syms of infinite intelligence zone us round about, insolution and evolution maintain a balance. Spiritualism is

# E. G. WOODARD.

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Respectfully yours.

Walter Maxwell.

Manager Palace Hotel, Cincinnati, O. Nervousness and Insomnia.

Nervousness and Insomnia.

OFFICE CINCINNATI OVSTER AND FISH CO.

115 W. SIXTH ST. CINCINNATI, June 3, 1893. J
Central Electropoise Co.

Gentlemen—In answer to yours of May 31st, would say the benefits derived from the use of the Electropoise purchased from you last September has far exceeded my expectations. The results have been wonderful and I shall be glad to talk personally with anyone who may be suffering. Many of my friends, of which you are probably aware, have been greatly benefited. I would not part with mine for any amount were it impossible to secure another.

Yours respectfully.

STEPHEN CHASE, Mgr.

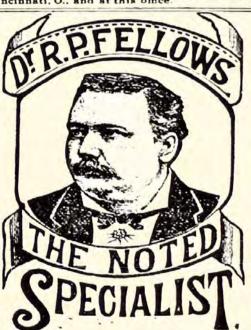
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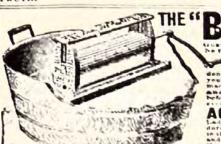
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Alice in SARA.
When the weight of cores approaches
Look within
describing over need a highest treasures
The second.
Search the system of all that Yelling.
Look in help in the all sering.
He will great these charact vision.
Obegus

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Now the day and now the hour.

Look for light:

Too will gold now give and power.

And now high:

Wholes a way at many of gleinarry.

We will give you failed measure

I would not have the same the same three lights and the same three lights.

Build within a milit applict
Every day
Let us thought or day of or mar it.
Do not, proy.
"Be ye perfect give to man
An example, you who can
Now, for life us but a upan.
Make no delay.

Eire thy powers full scope for action.

Do not fear.

Yield to neither creed not faction.

Year by year.

Take thy stand and be thou fearless.

We will occur love these cheerless.

Come up higher and be platfeas.

### REVOLUTION OR EVOLUTION -- WHICH?

REVOLUTION OR EVOLUTION-WHIGH?

Viewing the persent-day nominating conventions—for either State or municipal stiller—from an unpartitien stand-point, teads one to believe that government is a face-especially when called "powernment by the people." It may be for the people, that how I flowest without a "bar?" of money is invisible. The wrangle for office lies between those who can command the mast of Shakespeare's trash, "for it requires a large amount of this to get the trashy voter to constitute the standard of the stan

esalted. It can not be the wast of money that favites then, for it costs many double and trippe the legal emoluments that ecompany the effect. If constraints to the control of the contro the control of the poorer voiced with the fast-payers, and a similar thing might happen in our case. Non tax-payers might fock over to the other side to keep out the rag tag element, and thus prevent pre-adventure correption that is very apt to follow where the effect-holder has nothing to risk except his opor, and which in many cases will be for sale to the highest bidder among the tax payers. But the passage of such a bill is still a mere hope or dream, though its occasional bobbles up is undoubtedly a prophecy of what will come some day. In the meantime we can apeculate on its possibilities and

The Pleasant Camp.

Fig. Camp. Clinton, Iow. The weather was unique oble for the best of manifestations, as it was rating quite hard the pleasant Camp.

Fig. Camp. Clinton, Iow. The weather was unique oble for the best of manifestations, as it was rating quite hard the fig. Pleasant Camp.

Fig. C

—"Preschers, Prayers, and Chicamen" is the title of a lectured delivered before the Pirst Secular Charch of Portland, unable to as, but the lecture is extremely logical and interesting, and could be read with profit by many. Address The Pipulist Force, No Grand avones, Portland, Ore.

the plant of the presence of t

Ocean Grove Camp Meeting.

The 17th Annual Camp Meeting of the Care Cod S
lists and I therais at Ocean Grove, Harwich Port, hadetyl reston.

nalists and I therais at Ocean Grove, Harwich Fort, had a week's session.

The first day's attendance was not as large as musicawing. The first day's attendance was not as large as musicawing far and row was present at the morning, and a stemood services at the stand.

The smoath business meeting was brid at the stand in the The smoath business meeting was brid at the stand.

remarks was present at the morning on sitellices. The first the property of the first the stand in the stand

Finance Committee—E. 3t. 1910, was a special assistance of the stand both ker. L. K. Washborn, of Everse, spake at the stand both ker. L. K. Washborn, and the morning he told of his experience as a minister. He showed that he has been a close undent of theology, but his broad and radical views would be primit his bonding to masters we exclaring helps, but the day from the housing to masters we exclaring helps, but the men that the standard of the standard of

came his field of setton, and the greater his convictions in paths of Spiritualian, and the greater his convictions in paths of Spiritualian, and the greater his convictions in paths of Spiritualian, and the greater his convictions in paths of Spiritualian, and the greater his convictions are supported by the set of Homes Nature. It was elegated to the Medical Spiritualian of Homes Nature and the Spiritualian of Homes Nature and Spiritualian and Spiritualian and Homes Nature and Spiritualian and Homes Nature and Spiritualian and Spiritualian and Spiritualian and Spiritualian and Spiritualian and Spirit

Passed to the higher life from his home near St. Paris, O., on July 25, 1893, James L. Kooop, aged eighty years. His remains were interred at Dayton, O., on the 36th ult. Brother Knoop was a firm believer in the truths of Spiritualism and

### Knoop was a firm believer in the frame of selections always let his light shine on all proper occasions. J. B. Evenerr.

Passed to her spirit bome from near Appleton City, Mo, July 11b, of dropsy, Sarah Wells, wife of J. B. Wells, age sit your years, three months and twenty four daws. She has been a Methodist from her twelfith year till about fifteen years ago when she embraced the spiritual doutines and from that time to the close of her earth life it was knowledge and that time the close of her carth life it was knowledge and added of faith with her.

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—7. F. Bailey, of San Rafael, Cal.writes that his conversion to Spiritualism took place about 1806. He was first appraised of spirit presence while on a honoward journay no based of a ship after a three years' craise to the Facilic Ocean. The property of the property of

-ppy opiniumst.

Simmer/and says it will suspend for three months, at
the end of which time it will either be resumed or the subacription price for the unexpired term returned to its subacribers.

Act in accordance with your sympathics, for they lead heavenword. Our antipathics lead us downward as we give way to them. Projudice is the father, and batred the grand-fisher of antipathy—the letter being in other two in modi-fied form. Love or expepthy is the antipode of the whole, and robs antipathy of its last virulency.

Reading reform to some people has about as much effect on them as admonishing an exagainst encrosching upon a lawn. Both need force measures to lead them out of temp tation.

There are, no doubt, many who would be willing to help the cause by pasts if a way could be pelated out which would be held as bind-in the courts. At request me have hed the subject thoroughly much be summed to summe

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# VOICE OF THE PEOPLE

written for the LIGHT OF TRUTH.]

# A SOLUTION NEEDED.

JAS. P. H GRAW.

The picture of a country, wealthy beyond comparison, and never more so than at this moment, struggling with a question of currency is not inspiring to say the lesst. Here we are using all available human ingenuity to stimulate the productiveness of the richest portion of the globe, and although we have succeeded in a manuer, incredible to those who lived but a short time ago, we are now at a halt, simply for lack of a method of making our exchanges. Is there on one hand a limit to our products of the necessities, comforts, or luxuries of life? Is there on the other a limit for human desires? I say emphatically no. 'Tis well 'tis so. Then what is the matter? Over-production? No, never. There may be such a thing in particulars, but there never has been in general and never will be while men are able and willing to work, and still live in boards nailed together called houses, huddled together in dirty lanes called streets, eating food not best adapted to the nourishment of the highest type of manhood. No sir, not while there is poverty, ignorance, and filth is there over production.

For the able-bodied, intelligent man who can and will work is there anything too good? Why should he not have as good quarters, as good clothing, as good food, and as good opportunities as any? He makes these things.

Our material and spiritual progress go hand in hand; let either outstrip the other and the balance is overthrown, and that is just the point we have arrived at. Go to the White City and regard the index, the register of our achievements in matter, then turn to the present condition of things and behold our lack of development in the mental spheres. We do not even seem to know what money is, we are ignorant of its functions, we have in our density made a god of it, instead of a servant, and cunning men have made our errors their opportunity. We fear money instead of God (good). We are afraid it will become too sacred, or too profane.

Can we not learn from others, must we always suffer so before we imbibe the truth? Let us see, let us compare:

Asia, naturally rich, populous, industrious, little money poverty. Europe, naturally rich, populous, industrious, more money,

America, naturally rich, not so populous, not so industrious, most money, least poverty.

If the above is correct it is evident that the volume of money must keep pace with the volume of our products, that both must possess an equal degree of expansiveness to insure our constant and steady progress. While we might possibly have too much money, the danger of having too little greatly preponderates. Wnile a great deal of money would make all things comparatively high-priced, it would stimulate the exchange of the products of brain, muscle, and soil tremendously. At the same time dear money means cheap men, cheap labor, and exchanges made with the greatest difficulty. We are now having a choice example of the latter.

Friends, let us think. Thoughts are things, and every thought that issues from the human brain finds lodgment somewhere, wherever it may be, in the phonographic attachment of some other soul. If you do not think so it is only because you do not know so. Then think, and think for your selves and send forth your best.

Spiritualism, friends, does not come to us as a mere dis play of phenomena, nor does it begin and end with "tests. Of all things it is the most practical, and if we fail to utilize it for substantial benefits we lose its very essence. Let us then consult our friends on the other side for poor humanity's sake and I promise you the result will surprise you, if you think the present agitation begins and ends on this plane of experience.

# THE BATIO.

The ratio of 16 to one means that the weight of a silver dollar is 16 times the weight of a gold dollar or that measured by weight gold coin is legal tender for 16 times as much as silver coin. It is the proportion fixed by law, not as the commodity or market price of gold and silver, but the relative weight when the government coins or makes them into that thing called money. It is the same as when the law says three feet equal one yard. Under the law of 1792 the amount of silver in a dollar was fixed at 371 1/4 grains, troy weight, and this weight has never been changed. But pure silver is too soft for the best service, and 44 4 grains of copper called alloy was added to the silver making the dollar weigh 416 grains. This was changed by reducing the amount of copper so that the silver dollar now weighs 4121/2 grains troy. The gold dollar has been twice changed in the amount of pure gold contained. It now has 23 22 grains of gold and 2 58 of alloy composed of silver and copper, making the weight of the gold dollar 25 8 grains. The present exact legal ratio is 25 8: 412 5: 1: 15 98. That is one grain of gold coin is worth 1598 grains of silver in coin dollars.

The ratio is not likely to be materially changed. A great many things have combined to make it this proportion. Experience proves that it costs about this way to get them. The world over it costs about 16 times as much to get a pound of gold as it does to get a pound of silver. Then size and weight as elements of convenience must be considered. Nine men out of ten will say that a silver dollar is now about the right size. To make it materially larger would be very inconvenient. For a similar reason gold under ten dollars is not popular. Gold dollars are not coined because they are not wanted. They are not handy. It is risky to carry them in the pocket. The "statesman" who undertakes to make the ratio 20 to 1 or 30 to 1 will not be popular.

Then such a change is not practical. There are about 500,000,000 pieces of 16 to 1 silver dollars now coined. If the ratio is changed to 20 to I what will be done with this dollar? man." It can not be melted down without calling in the silver certificates. If called in what will the \$350,000,000 of silver dollar certificates be redeemed in? If in gold, will it be at par, and where will the gold come from? Or if not called in will the 4121/2 grain dollars pass for seventy-five cents?

The effect of a change of ratio to say 20 to 1 would be not only to blot out 25 per cent. of the paying power of our silver, but to blot out the paying power of silver the world over another thousand of millions of dollars. All men in debt would have 25 per cent. added to the load they are now carrying. All debts in the United States have been contracted with the law reading that sixteen onnces of silver coin is as good as one ounce of gold coin in legal tender payment. This ratio at this time is as "sacred" as the public faith. The question of the ratio is far wider and deeper and more vital than the question of coinage. To repeal the Sherman law is to let Shylock "squeeze" the people a little harder until they can elect another Congress, but to consent to a change of ratio is to sweep the debtor from the face of the earth .- Noncon formist.

Perpetual motion is about as difficult to demonstrate as the art of prolonging physical life indefinitely. Probably, like the latter, it is a spiritual problem, only demonstrable tective Association who mistook these Southerners for and consequently solvable in spirit.

Written for the LIGHT OF TRUTH.

PREFATORY.

ELLA LUCY MERRIAM.

Through whatever line of instructive communication to my fellows I have chosen, I have always endeavored to preserve a practical, reasonable course. I have endeavored to steer clear of speculation, high-flown theory, etc., and to adhere to that which seemed to appeal to better judgment, instead of the popular conjectures and assertions of the majority. To come out of the beaten path to take any original stand against the multitudes, necessarily causes much commhnt, and some sharp and often unjust criticism. But if the student be sincere, he or she should not swerve, although taking good care that this unusual attitude is not one of mere antagonism, but a new presentation of truth as revealed

Such positions should receive the calm, unbiased attention of those interested in results, even though they are afterwards unable to accept it. Every honest conviction, carefully and kindly presented to the public will at least enkindle thought if not conviction, and thought is what the world needs

Blind faith, stupid credulity, and hereditary delusions, are fast dissolving under the melting beams of the sun of spiritual enlightenment. If we do not think we can not grow. One step of advancement in physical science has cost its discoverer untold hours and perhaps years of study and close application, but with regret I behold the investigator in psy chical science accepting almost every wild and weired asser tion of teachers and mediums without a second thought. Content to believe and practice the most unreasonable and impossible theories and not only abide by them, but also see every opportunity to spread the pernicious doctrines broadcast. And this in the spirit of real innocence and well-meant service. We have so long beheld the sad effects of creed and dogma; of infatuated priest and their innocent dupes. We laugh at their credulity and ridicule their stupidity, and yet, dear friends, to day the spiritualistic fraternity is almost, if not quite, as wide of the mark as they. Quite as credulous, quite as fanatical, and quite as indolent mentally.

Try and accept this as I have uttered it, not personally but generally in its purport. I shall, if health permits, and the edltor of this grand paper sanctions, treat briefly in the future upon some essential topics that I believe are largely misunderstood and misrepresented to the public-injuring their disciples and proving stumbling blocks in the way of many thinkers who look longingly upon our comforting, cheering philosophy.

I trust you may consider them carefully and their author as a personal friend.

# FLAVIUS JOSEPHUS.

The Jewish historian writes the following message in "Aniquity Unveiled":

Centuries have rolled away since I passed from my earthly labors. There are things in the spirit life that are too deep for mortal comprehension. Away in the higher realms of spirit life, there are prepared for you such stores of spiritual manna as you can not conceive of, which will be poured down apon you as soon as you open up the conditions that will render this possible. The obstructions to this event is not so much in spirit life as among mortals. On account of the density of your organism as compared with the spirit organism, you have the atmosphere around so psychologized that it is wonderful that a refined spirit can come to you at all. To do so for such as pirit is like a strong swimmer, almost exhausted by buffeting a swift current. For a sensitive and refined spirit to force itself back to earth, and manifest through a medium, is in every way more exhausting. \* \* I lived at the time of the final overthrow of the Jewish nation, which was foretold by our seers, clairvoyants, and trance mediums. I am here to testify in relation to the correctness of the doctrine of salvation through a saviour. It has been claimed by hisand writers, that I was an Ebionite Christian. I detorians and writers, that I was an Ebionite Christian. I deny this. I was a Jew of the sect of Pharisees, and at no time leaned toward the Sadducees or to the doctrines of the Essenes. I lived to see my nation dispersed and scattered. At the time when I wrote my histories, there was no such man as Jesus of Nazareth-a doer of wonderful works; and any person can see that the passage in which it is said I referred to such a man, was fraudulently interpolated by some Christian copier of my history. \* \* There were no Chris tians at the time of my retirement from public life, in the year 100-in the reign of Trajan. Christianity was the subsequent outgrowth of all the mystical religious systems previously existing. If any person will attentively examine the four gospels, it will be found that all kinds of Pagan worship are there expressed to the understanding of those who were initiated into a knowledge of their true meaning, and the final secret of the whole affair is to be found in the blue vault of heaven, being none other than a modified Sabaism, the worship of the sun, moon, planets, and stars. The Jews were in many respects the same, and their idolatry consisted in symbolizing the signs of the Zodiac. So general was this kind of star worship at the outset of the so-called Christian movement, that the founders of that religious system at first but slightly deviated from the older religious teachings, but as that system struck deeper, they sought to disguise by chicanery and interpolation of new expressions in the writings of the older authors, the nature of their religion, in order that the masses should never know that important fact. There is no priest nor clergyman living to-day who can deny what I have here set forth, if they tell the truth. The only alternative for those who still persist in this work of concealment is whether they will confess this truth before mortals, or whether they will want to be forced to confess it before the immortal spirits. It is only a question of time. To these so-called spiritual leaders, I will say, you will have to return to the only religion ever given to man, and that is direct communication with the spirit world-uncontaminated with pride or selfishness. Such is the Christ or Messiah that is to save

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# LITERARY REVIEW.

TEN TEST CIRCLES, OR THE LAW OF CONDITIONS, by James L. Dow, Duluth, Minn. Pp. 173; large type; muslin bind-

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The Alabama Press Association on its visit to the World's Fair simply had the initials A. P. A. printed on its badges. The members wondered why they were the subject of so much attention, while members of other press associations wondered why the Alabamians got it all. It soon leaked out that Chicago is stocked with members of the American Protective Association who mistook these Southerners for Brice 25 cents.

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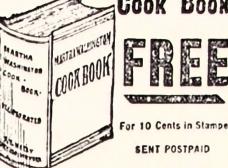
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Were it promitte he us to faithfully branscribe and perments the words thus presented, with the perche here wit gave such a charus by the Lau hyttares given on Samday, August 20th, the one by Mr. Henry Frank, termerly from James how a said the other to Mrs E. S. Lillie, of Hosbur, we should feel that we had bestowed upon the reading public numerican worth cheristing. But knowing how meragerly and poor y a less catencia horn such discourses are able to peetray the full meaning of the speaker, we always hewitate at undertaking it. The words without the soul which gave them life is like a flower without perfume or a brantiful bird that is song ess. The soul-presence of a speaker who is thereunghiv to earnest in tar more than the uttered words. We never serie more conscious of this inct than upon this occa-

Hom. 4. B. Elichmond was the programed speaker of the morning but a despatch announcing the serious tilness of his suis necessitated the obtaining of a supply speaker, and the accidental presence of Mr. Henry Frank upon the grounds would not have been more opportune had he been dropped down from the clouds especially fitted to open the flood gates of thought. The morning was perfect and the innerse anthence seemed attuned to all the beauties of natural scenery, pure air, and sacred stillness and ready to lisbea with responsive souls to the thought atterances given Mr. John T Lilite, who ever seems the very embodiment of music and song, gave a fine solo, after which Mrs. K. S. Lilhe gave an invocation in perfect keeping with the spirit of mel-

udy which seemed still vil rating in the air. On being introduced, Mr. Frank remarked preliminarily. that he had come upon the grounds the most innocent and

hamb to the sacrificial altar.

Eather than have a hiatus in the program he had consented to appear before them. But he was without dynamite in his pocket or a load in his head. He did not pose before them as an inspirational speaker, as a teacher, or as a preacher, but as a plain man of the world, but he felt that perchance the awakening influences of the presences here might help him to do partial justice to the theme which had been given him as a subject for his discourse. "The answer of Spiritualism to the sorrows of the world," was the subject which the chairman of this association had proposed and which he was going to talk upon.

Mr. Frank is a Socialist of a most pronounced character, and whatever his subject Socialism is bound to crop out. In the course of the lecture he asserted that wealth, whether inherited through a long line of aristocracy or acquired by gambling in stocks, real estate, or railroad was the true an-

archy of the age.

"He only is a man who, by his own exertions, or in other words, who by the sweat of his brow earns his daily bread. He who earns his bread by coining into gold the sweat of another's brow is not a man. The John Jacob Astors, the Russell Sages, and such as they are the anarchists of hell who are driving the world to destruction and death. I do not speak of these as personalities," said he, "but as representatives of a principle I would speak of facts not people. I would not dare to say what may possibly take place within even a few days. The masses are on fire with hunger and are pierced with the snakes of want and despair.

Russell Sage said this is the worst panic that has ever taken place, because it has touched the rich man. You ask for the answer of Spiritualism to the sorrows of the world I must say one thing, Spiritualism must not shut its eyes to the mighty economic problems of the world. It must be founded upon the growth and civilization of the race!"

The speaker discountenanced emotionalism, and urged the necessity of a practical religion which could take in its arms all the races of the earth and minister to the sorrowing in every station of life. "Not until your ministers get down out of the pulpit," said he, "and put on the habilimeats of the gaberdine and know what the toil and sorrows of the masses are by experimental knowledge, can they minister unto them according to their needs.'

The lecture did not set forth so much what the answer of Spiritualism is to the world as what it should be. The needs of the hour and the social condition of the world was set forth in a most impressive and eloquent manner, which would be impossible to describe in its fuliness. In the afternoon it was estimated that three thousand people were in and about the auditorium. After the usual preliminaries the same subject spoken from by Mr. rank with the addition "The answer of Spiritualism to the sorrows of the world, from a SPIRITUALIST STANDINIT."

'People are apt to judge," said the speaker, "by what Spiritualism has already accomplished rather than from its basis. It has a mearing far greater than what you would great human need more within the forty-seven years of the wild-fire all over the land. modern movement than has been accomplished by all the an- Last evening, in company with Mr. and Mrs. C. C. Stowell, have obtained in the past. It started in the spirit world, who was ready for the demonstrations. All the wonderful discoveries and inventions of the nineteenth century, which, in their stupendousness, would be bewildering to anyone who had not traveled the same road and becomes accustomed to them, have been projected by the spirit world and have led up to and opened the way for spirit communion.

Spiritualism is the foundation of all religions. But i had become crystallized and did not answer the demands of the human heart, the world was not satisfied. The cry of hungry human hearts pleading and demanding an answer to the question, 'If a man die shall he live again?' ascended to heaven. It came at a time when human hearts were bound down in sorrow and intellectual servitude. The father and mother who had lost a girl or a boy who had not complied with the conditions of salvation dared not to speak the name of their loved one who, according to the accepted doctrine, was writhing in hell. God had sent his only begotted son who died on Calvary, that those who believed on him might inherit eternal life but woe unto those that could not believe death and damnation was their portion world without end.

'Men and women were groveling in servitude and fear of this terrible doctrine, which was a constant menace. It took the better part of man's energies to keep in order for the judgment day. But thanks to the spirit world Spiritualism has thrown the sunlight of truth upon the bald head of error. It has established a telegraph line between the two worlds and the operators at both ends of the line have plenty of business. Why, friends, Spiritualism came in the age of telegraphy and telephones and is operated by a spiritual law which runs parallel with that manifested in the material, and it is running its subtle wires like a net-work Ahrough every Church in Unristendom. It has even extended to Chantanqua and liberalized its rostrum. Chantanqua is being tinctured with the air of Cassadaga. The wind perchance has taken up some thought of ours and wafted it over there and innoculated them.

"The black clould of superstition is lifted and there is not a remnant of fear left in the heart of a Spiritualist. Go back with me and resurrect one of the old funeral sermons and compare it with those that are being given by the ministers who are called to stand by the open grave and speak words of consolation to bereaved hearts. Why, funerals used to be the particular occasion of impressing upon sore and tender hearts of the bereaved the awfulness of death, hell, and the judgment, and the ministers who at this enlightened day preach such a funeral sermon as used to be customary would be ostracised and driven out of the community. The most popular preacher now a day's is the one who sprinkles his sermons the most abundantly with the doctrine of Spiritualism, though it is true he has to muffle his oars and sail under the bannar of psychicisin, hypnotism. But the underlying principle is just the same.

"The bats of superstition have taken to the woods where they may brood in darkness. When Spiritualism came they said there is good in every system of religion and error in every system. Its mission is to eliminate error and unfold the good. You ask how I know that, Spiritualism is true, I answer that I know it by every sense that I possess. I have seen them as plainly as I see you at this moment. I have heard their voices and felf the touch of their hands, I have sensed the fragrance of flowers they have brought and can say without qualification, Spiritualism is not based upon belief but

upon actual knowledge. What is the answer of Spiritualism to the sorrows of the world? What better answer could there be, than that it has changed the tenure of the worlds, lifted the cloud of superstition, broken the fetters of the soul, that it has healed the sick, wiped away the mourners' tears, robbed death of its sting and the grave of its victory by establishing means of communion between the two worlds. Ask the mother whose

NEWS FROM CORRESPONDENTS, Continued. precious during him mate, cold, and motionless in youder cashet, what good it would do her agonized heart to receive tidings from her beloved heart's treasure and know that it's like biresous, too drincate for earth, it has been transplanted to the heavenly kimplom, and that it can come to her alient hours of the night and in her daily walk in life, he showing upon her the sweet incense of love, and that she meneying each day, toward a joyous reunion with her leve one? Ask the orphan who is left loxeless and alone to batt the adverse conditions of life what good it would do to behol a fund mether bending over her, speaking words of hope and comfort, and directing her child's footsteps in life."

Two or tree instances were related where the arisen mother had become the infant's guardian angel, being seen by it as plainly as one in the form.

The brotherhood of the human race as taught by spirits was emphasized and we were told that goodness is the stand-

and by which the spirit world measures us.
"They say, do not wrong your brother," said she, "for it you do it will leave a blot upon your soul. If a Gould or Vanderbilt be hard-hearted and mean they must take the consequences, as must every other soul in existence. Spiritualism is probing error and promulgating reform in every depart ment of life, social, political, and religious."

In the charming perioration the speaker swept the gamus of spiritualistic uses and blessings.

to vour readers.

Wednesday, August 24th, special Temperance Day, was day of much earnest work. Several able minds participated in the conference work in the morning, and in the afternoon Mr. Geo. P. Colby, of Lake Helen, Fla., occupied the lecture hour, and under the unique control of his spirit guide "Seneca," gave some excellent thoughts pertinent to the question in hand. It was Seneca's opinion that intemperance could not be cured by legislation. Intemperance has many causes. It is like a river with myriads of confluent dilated eyes, beset upon seeing and hearing a great deal and saying but little, but he found himself waylaid and led like a unpretending creature in the world, with expanded ears and branches. If you put a dam across the stream the waters educated out of and above the appetite for intoxicants.

Mr. H. D. Barrett also made an earnest appeal for educa-

tion versus prohibition.
On Thursday p. m., Mr. Geo. P. Colby, whose genial presnce has been a spiritual light to the camp for the last three weeks, gave his closing address, which was one of great excellence. Mr. Colby has always a kind and helpful word for every one, and his lectures as well as manner reflect a pure and truly noble spirit, and all who have known him most heartily wish him a God-speed in his good work. We shall his soulful lectures. Every day for the past two weeks Miss Maggie Gaule, the famous platform medium, has thrilled her audience with wonderful messages voiced through her from the spirit world. How many hearts she has made happy we may not know, but a few instances which are only samples of hundreds more we feel it a duty as well as a pleasure to give

Last Saturday a gentleman from Buffalo, who has been an earnest investigator for a long time without being convinced of the truth of Sphitualism, paid her a visit. The result was that he received such convincing proofs through her that all his doubts faded away. To use his own words, "I have found to-day something that will make me a better man for all time. That is, the proof of immortality. You can never know what it means to me. I will bless Miss Gaule as long as I live." This gentleman's wife and son (now in spirit) were described in such a manner and the messages given in such a way as to be unmistakable. Another gentleman from Buffalo came to Lily Dale, hoping against hope that something would come to him from spirit life and convince him that those who had departed this life still lived. Like all other skeptics this gentleman told no one the cause of his great trouble. All he would say was that his heart was broken in contemplation of his great sorrow. A friend directed him to Miss Gaule Through her his spirit daughter came to him and identified herself in the most remarkable manner. It appears that this daughter had been married just one year when her husband was killed and terribly mangled in his mill, and the hour of his death witnessed the birth of their child, who lived only a few moments. The mother survived only seven months. She had been her parents idol and this last shock seemed too much to bear, especially to the father, who did not and could not accept the doctrines of orthodoxy and rest in the hope that she was safe in heaven. His agonized cry was, "Punish me in any way, but make me understand that my beautiful girl is not gone forever." Five years he had patiently waited for the evidence. Miss Gaule was an entire stranger to him but his daughter came and made him plainly understand that she was not dead, but translated to the higher sphere, and that her identity, her love for the dear ones left behind was the same only more intensified. What has Spiritualism done for the world? asks the skeptic. Let this man answer. It has done for him just what it has done for thousands of others. It lifted him from the slough of despair, and shed abroad in his heart the glorious light of immortality. Everywhere it is see, looking superficially, though it has already answered a the same. The fact of spirit communion is spreading like

cient religious of the world, not that all other religions have of the Light of TRUTH, Mr. B. B. Hill, of Philadelphia, Mr. not had a thread of Spiritualism running through them, but Cox, of Buffalo, and a few others, we had the pleasure of at Modern Spiritualism is a culmination of all the forces that tending one of Dr. E. G. Woodward's seances. We were have obtained in the past. It started in the spirit world, who much impressed with the evident honesty and sincerity of saw the needs of humanity and discovered that the world both Mr. and Mrs. Woodward, who jointly conducted the seance. They submitted to absolute test conditions. The room was so light that ever person in the room was plainly recognizable. Instruments of music were played by the invisibles, lights, and hands were seen. Names were spoken through the trumpet and several messages written which were tests of spirit presence.

Mr. E. G. Woodward is an M. D. and V. D., and is assisted by his wife, who has taken the same degrees. They honest and useful people, both in their mediumship and in their profession, and we have learned of many remarkable cures that they have performed. Mrs. Mabel Aber, of Kansas City, is having a large patronage here, and many people are ready to vouch for her genuineness as a materializing and test medium.

Mrs. Maria Carpenter is at the Allen cottage, and the large patronage she receives from old friends and acquaint ances who have tested her gifts as a medium and found them

genuine, is a sufficient guarantee of her reliability. We have just had the pleasure of seeing another produc tion of the spirit artists through the mediumship of Mr Allan Campbell. This was given to Mrs. Sarah Anthony Burtes, of Buffalo, one of the earliest converts to Modern Spiritualism, and ever an intelligent and devoted champion of freedom and truth. She was intimately acquainted with the Fox sisters, Mrs. Amy Post, and all the early workers. She went to Mr. Campbell for a slate-writing and painting. and complied with the usual conditions which have been heretofore described by us. She tells us that not more than twenty minutes were occupied in the entire sitting. Mrs Burtes has four children in spirit life. Two of them passed out when in infancy, and two were grown up. Upon the porcelain placque which was placed between two slates, and the slates securely fastened together was painted a beautiful bouquet of pansies, two of them were full blown and two of them were buds just beginning to open, which was symbolic of the two children grown and the two infants. Upon the other slate was written the following message:

"Dear Friend: I was with others interested with a lesso that was to bring to man a knowledge of the truth that hath existed and shall ever exist, but I was unfortunate enough to many dear ones, and amongst them your husband.

"MARGARET FOX-KANE."

Unlike the Dutch Process No Alkalies Other Chemicals W. BAKER & CO.'S BreakfastCocoa which is absolutely pure and soluble. It has more than three times with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY

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Probably none have done more toward forever silencing very doubt in the mind of the skeptic than the mediums for dependent slate writing. Mr. W. A. Mansfield, whose dependent slate-writing. Mr. idence and respect of all classes of people, non-believers as well as Speritualists. Through his mediumship has been given, through the closed slates, securely fastened and under strictly test conditions, messages in Greek, Spanish, termin, Saeslich, and the closed slates are strictly test conditions, messages in Greek, Spanish, termin, Saeslich, and the many and varied entermined and the closed slates are securely fastened and and which has added so much to the many and varied entermined in beautifying the park, besides his ever-ready, the conditions are securely fastened and a vocal and instrumental musician and character renderer, which has added so much to the many and varied entermined in beautifying the park, besides his ever-ready, and we might say indispensable platform work, as a vocal and instrumental musician and character renderer, which has added so much to the many and varied entermined in the conditions are securely fastened and a vocal and instrumental musician and character renderer. erman, Swedish, and in short-hand and telegraphy

Mr. Mansfield has never studied any language but the English, and can not read short-hand or telegraphy. These nessaces were read by the friends of particular nationality to whom they were addressed, or were translated by Greek scholars. He has also had cit paintings of flowers between the closed slates. Mrs. Sully, proprietress of the Fillmore House, Buff do, N. Y., had a very singular message between the closed slates. To make the best conditions doubly sure placed her feet upon them, Mr. Mansfield not touching them at all. The message stated that the spirit had just returned comprehensive and highly instructive lessons of the season from a trip to the moon, and found it inhabited, not by mortals, but by disembodied spirits,

Plate, Secrates, and many ancient spirits have given mes-sages which show that they have lost none of their interest in the education and betterment of the conditions of earth's inhabitants. A message claiming to have been given by Plato said that the time was near at hand when psychic education will be introduced in the colleges, and instead of cramming children's minds with algebra and arbitrary subects, character-building, and the cultivation of the will will be emphasized instead of the cultivation of memory alone. "In every human being," said the message, "there exists a spark, at least, of Deity the All-Good,) but very few men on the planet have discovered the God within. The exceptions have been the Christs, the Buldhas, and all who have undertaken to teach the law of unselfish love. For instance many persons might possess the germ of a very fine musician, but not having discovered the fact are unable to exe cute music. Mendelssohn, Mozart, Ole Bull, and others who have been great musicians discovered and utilized their

Another very remarkable slate-writing which has come to our knowledge was one given through the mediumship of Mr. P. L. O. A. Keeler to Mr. James R. Stone, of Waverly, N. Y. It was given under strict test conditions, Mr. Stone cleaned the slates and fastened them together, not at any time allowing them to be out of his hands. He did not write heartily wish him a God-speed in his good work. We shall or ask a question or mention the name of any spirit friend, hope in the near future to transcribe for you some portions of but simply said: "If any of my spirit friends have anything to say to me I would be pleased to hear from any of them.

The message came as follows: "Dear Stone: They can talk all they like about heaven and happiness, but they will never find either by looking W. J. Colville and Sister R. S. Lillie will close the season around in the kingdoms of space for them. While we are hindered by a mortal body we are held by gravity to the earth, because the body is of earth. When the spirit is emancipated from its slavery to the body it rises above and beyond the earth, and expand in the expanses R. S. Lillie's cottage. She is rapidly developing as a fine of space. The eternal spaces are the spiritual king-don. All things of the earth are of the material. The material is the avenue through which the spiritual to many hearts, and we predict a bright future for her as a is expressed. We do not have to go far to the spirit world, for we are never out of it. We are simply bound to one little section by the body that can not has rooms over the secretary's office. This is his first season release itself from its supplying source. I am glad you know at Lily Dale. He has won his way to the hearts of many by what you do of the philosophy of life. I will lead you by his gentlemanly ways, and his guide, "Eagle," has done

Mr. Elmer was Assistant Postmaster General, and was

well known. Eleven other messages were given at this sitting, all of them from relatives and acquaintances of Mr. Stone in spirit life, and all done within half an hour.

In an interview with one of our most popular and powerful test and healing mediums, Mr. E. W. Sprague, we ob-

tained the following account of his development:
"In September, 1881," said he, "we formed a circle in our own home, the first one I ever sat in. We had sat only about ten minutes when I was entranced, and gave a communication in writing, and personated a drowning boy, the son of a gentleman and lady in the circle. From this time on we held circles nearly every evening. Soon my guides began to make themselves known, and I passed through many strange experiences, such as personating and taking on the conditions of different spirits, sometimes becoming rigid and apparently dead. At other times entranced to sing. make crayon pictures, diagnose, and improvise poetical communications. At times I was clairaudient. The spirit guides took the tobacco habit away from me, after having used it for twenty-five years. I have not used it in any form for six years.

"When they first came to me they promised to take this habit from me, and that they would control me to speak from the rostrum, and that they would give tests from the rostrum through me, all of which they are now doing. I am now engaged in organizing societies and open to lecture and give ual knowledge. Let everyone give her the true help which tests. My wife, Mrs. C. A. Sprague, was my constant support in this development. She was sick and discouraged oughly known, and the world will be made better by it when they came to us. She is now well, hopeful, and happy. Her development was slow, but the spirit friends told her she should not die, that they would make her healthy, and of the very highest order, as Mr. Jackson has a new that they would develop her into a good trance medium. that they would develop her into a good trance medium, which has all been verified. She is now giving sittings, holding circles, and giving tests, and is a good healing medium. One phase of our mediumship is our ability to tell what phase of mediumship our sitters possess.

"My life has been saved several times by spirit interposition, and we have been blessed in many ways. During the first six years of our development we sat nearly every evening, sometimes having our sittings as late as 11 o'clock at are from Sugar Grove, Pa., and are graduates of the American Health College. They have every appearance of being of the evening. We felt that we had as soon go to bed supperless as to miss our sitting. Our home has been brightened and blessed by these angel visits, and the remainder of our days will be devoted to the cause which has been so

Mr. Collins, of Gerry, N. Y., is reputed to be a fine medium for slate-writing and materializations.

Mr. and Mrs. C. C. Stowell and their lovely little Genevieve are on the grounds. They have many warm friends here, and the universal sentiment is God speed them in their most faithful and excellent work. Mrs. Stowell is a fine medium, and is much sought after.

Mrs. Wheeler Brown, whose first husband was the late Ed. S. Wheeler, so well and favorably known as a lecturer and teacher, is at the Reed Cottage. Her ability as a clairvoyher name. There has been a great awakening here on the subject, and 175 of the books have been sold.

W. S. Rowley, M. D., of Cleveland, O., has been here several days, working in the interest of the National Spiritual and Liberal Association, of DeLeon Springs, Florida. Dr. Rowley is President of the association; M. A. Gaston, our worthy and capable president, is vice president of that association; Dr. E. C. Hyde, of Lily Dale, is treasurer, and H D. Barrett, secretary. A very great interest is taken in this new movement for a Winter camp in the Sunny South, and fall, and now I tell you, having for a time been untrue to my-self, I have to compensate for the wrong I did. I have met northern Winters, but enjoy a rare opportunity for spiritual education and co-operation. Some of the best talent in the land is secured, and there will be classes in all the varied branches of physical, psychical, and mental sciences, con-ducted by the ablest teachers. The expense of living will not be greater than at the North, and after deducting the difference between the expense of fuel there and here, and the less expenditure of vital force in battling the climati elements, it will be found that a Winter in Florida will be far less expensive in an "all around" estimate than in the North

A fine, large, new hotel is in process of erection there at the camp, which will be completed before the opening. Some twenty-five cottages are being built. A gentleman from Cleveland is taking forty tents, which will be for rent. The grounds are being improved in every way. Three fountains, which have a constant supply of water, have been donated. Cellars and other necessary methods for keeping fruits and vegetables are being arranged for. Eighty acres of ground have been donated to the association, all of it valuable land. A committee of one has been selected from each State in the union -- men and women of ability, and half-fare rates have been obtained on every railroad east of the Rocky Mountains. Nearly everybody from Cassadaga Camp is going, and many visitors, who have been here for the Summer. have expressed their intention to do likewise,

Some of the friends of Mr. John T. Lillie, through the L. Some of Mrs. A L. Pettingill presented him with purse of over eighty dollars, in appreciation of his work assadaga, in planting flowers and the interest and labor Cassadaga, the partifying the park, besides his ever-real, has expended in beautifying the park, besides his ever-real, ments. We can personally testify that no one more richly descrees a high tribute of esteem from this camp than Mr. Lillie. For eleven years he has been upon the platform acting in his varied capacities, and his artistic taste in deca rations of the rostrum and the grounds, has been rendered most opportunely on every occasion, and has been of inest mable value. The gift was a great surprise to Mr. Lillie and as he says will be something that he will never forget

Mr. W. J. Colville has returned from Chicago, where 1 has been for two weeks attending the World's Psychial Con comprehensive and highly instructive lessons of the season lis account of the World's Psychical Congress was most bill liant and encouraging. He says it was infinitely surprising to see what prominence Spiritualism is taking in the scienti-

Owing to the great pressure of work, which, from days day, has borne upon us, and only a very small portion a which we have been able to compile for the several paper we represent, we shall be compelled to defer much of our n port of platform work until some future time.

All the entertainments and lectures of the week have been of the very highest order in their varied directions, and in closing our work for the year, although we have endear, ored to do full justice to each and every one, and, above all to faithfully represent, in our small way, what we could of the glorious philosophy of life everlasting. We feel that the half, nay the millionth part has not been told, nor can it except through all the past, present, and future evolutions q

Notwithstanding the hard times and the number of pe, ple who have gone to the great World's Fair the present set. on at this camp has been more successful than any that han preceded it. The gate and ground receipts have been largely n excess of any previous year, and, best of all, the trend of thought has been stronger, higher, purer, and grander than ever before, and we feel that we are marching onward and upward to the eternal heights of wisdom, fraternity, and peace.

Our beloved brother of "Auld Lang Syne," George W. Taylor, is with us these two closing days of camp, and his voice mingles with that of the other noble workers of the platform, making shining ripples upon the great psychic sea, which carries each thought outward to the eternal shore of truth. Mr. Taylor will speak to-day, the 26th uit., and to-morrow, Sunday, the 27th.

The old board of trustees has been re-elected.

Miss May Clapp, daughter of Dr. W. W. Clapp, of Nor. medium, and commands the respect of those she comes in contact with. Her guides have brought comfort and light reach medium.

Charles W. Sullivan, trance medium, of Boston, Mass. knowledge as you would lead a little child. Regards to you all.

R. A. Elmer."

effective work from his side of life by his convincing tests of spirit-return. Mr. Sullivan has been constantly engaged spirit-return. Mr. Sullivan has been constantly engaged during his stay, and it is to be hoped that he will return again next season.

## NOTES FROM ALL POINTS.

Haslett Park .- The annual meeting of the Mediums' Pro tective Union at Haslett Park, Mich., occurred Mondey, An gust 21st. The following officers were elected: Dr. A. W. Edson, president; Mr. Jerry Bricker, vice president; Mr. Melvin A. Root, treasurer; Effie F. Josselyu, secretary, and Mrs. A. E. Sheets elected on the board of directors for five yein Dr. A. W. Edson was elected delegate by the "Union" to the national organization of Spiritualists, to be held in Chicago September 27th, 28th, and 29th.—Effie F. Josselyn, Sec'y.

Pillsburg, Kan.-Sunday, the 6th, the lyceum resumed exercises at their hall on Fourth street. Mr. J. C. Buchanan occopied the chair, and gave the introductory remarks of the subject-"Throught-transference"-to be discussed. Professou J. Madison Allen and Mrs. M. T. Allen were present, and interested all by their able remarks. The subject is to be resumed on the subsequent Sunday. Mr. and Mrs. Allen were also tendered a reception at the residence of Mr. and Mrs. Able.

Kingsville, O .- Mrs. Jennie B. Hagan Jackson was the guest on Wednesday and Thursday at our nome. Mrs. Jennie is a girlhood friend of ours, and we have not met tora number of years, but we see she still retains the purity of life and nobility of character and greatly improved in spirit-Mrs. Jackson's pictures of the different camp meetings and other spiritual scenery are splendid, the work being in the world. Every reader of the LIGHT OF TRUTH should purchase the full set, as they are very cheap, and give a nice view of each spiritualistic camp in the United States .- Dr. O. T. Jones.

Portland, Ore.-Mrs. S. M. A. Bartholmes, late of Denver. is here, and is doing a great work for the truth of this cause. She held a public meeting in G. A. R. Hall last evening, which was well attended. She gave proof of spirit-presence to many who claimed them to be their friends. Let her be thorough in her work or not, she is evidently a very smart woman, and is making a great impression here. See has made many friends here, who speak in the highest terms of her, and her husband, G. F. Bartholmes. I attended one of her private circles last Monday. She gave me a very convinc-ing test from my mother, which was impossible for her to have gotten through anyone here. I believe she is genuine, and wish to give her justice. I have seen a copy of your paper, and think well of it. Please send me a list of your terms, and oblige, Jacob Oliver.

Hast Claridon, O .- The O. U. S Society convened at the residence of F. H. Morse, after an adjournment of six weeks, instead of four, as reported, so as to give all a chance to take in the camp meetings, some going to Lake Brady, others to Mantus, and all reporting a good time. Our meeting was ant and trance medium is of the highest order. The gifted compiler and publisher of "Antiquity Unveiled," has been on the grounds for several weeks, and is being lionized for ber of select readings. The afternoon meeting opened with the active, intelligent, and efficient part she has taken in a song by Mrs. Lizzie Morse and Miss Maud Morse, aftr conference work and in organizing the reformatory societies. which a number of tests were given through the mediumship Her connection with the Oriental Publishing Company and of Mrs. Cora Robiuson. Mrs. Ohl then gave a short talk, labors for "Antiquity Unveiled" brought her in touch with the most scientific minds in the world, and has immortalized still live, and are ready to give us words of comfort and good cheer whenever opportunity affords. The society meets September 31 with Mr. and Mrs Henry Morse, at East Claridon. Every body welcome.—Mrs. J. E Reed.

> Parties desiring a quiet and home like place with Spirituslists during the World's Fair will had it at the Lawn House, 180 Th rty-first street, Caicigs.

# GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo River, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

BBC. J. Barnes will act as our agent at Lake Brady Camp. Subscribe for the Licht of TRUTH.

# Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable its strument spirit Dr. Wells, now so well known throughout the world diagnoses and prescribes for patients every where, and very seidom. strument spirit in. Wein, now so well known throughout the world diagnoses and prescribes for patients every where, and very seldom. It ever, fails to perfect a permanent cure where the most emirrent pipul cians have failed. All this is accomplished through the medium-ship of W. S. ROWLEY, M. D., who has taken a course in homeopathy and is also a graduate of Rush Medical College of Chicago is liquidity and the Eclectic Medical Institute of Cincinnati, O. and three-fere is faily competent to carry out any and all instructions and please the affer rents of all schools of medicine. For the next three morths, is one to increase the circulation of the Lieff of Trith as a matter of presonal friendship I will send diagnosis and medicine to last two sweets and the LIGHT OF TRITH FOR ONE YEAR for an all since it igns and no asbectibers. Old subscribers can ashier by fire any their friends who are not taking this paper. Engales patients in servicing \$6 on for three treatments in advance, can have Licins or Turns pent to any address for one years from Send for reculars. A address to large a fact of the park Place Chevaland 6.